A DEMON-ſtration of God in his *workes*.

Againſt all ſuch as eyther in word or life deny there is a God.

By George More.

Quicquid patimur mortale genus
Quicquid facimus venit ex alto.
Annæi Sen. Oedip.

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TO THE MOST EXCELLENT AND MOST RENOVVNED Princesse, *Elizabeth* by the grace of God, of England, Fraunce, and Ireland, Queene: defendour of the fayth, &c.



Most excellent Princesse, sith it hath pleased the God of heauen, so to blesse the realme of England by the continuance of your Maiesties raigne, as that like happines no former common wealth hath been knowne, no forraine kingdome at this day can be sayed, to enioy; graceless were the people of the Land, if with all gratefulnes of minde they should not, first to God as the supreame cause, then to your highnes as the Soueraigne meanes of that their exceeding good, most dutifully acknowledge the same. Where-vnto though euery one will readily

subscribe, as hating the imputation of an vnthankfull person, yet he should be thought more curious then Wise, who so would examine the performance of mens duties in that behalfe. Wherfore (not accusing any, nor excusing all) that I might not seeme to haue the eyes of Lamia, which were layed vp at home, and neuer vsed but to behold others abroade, I haue thought fit to looke vpon my selfe, and to seeke how to quit my selfe of that foule cryme of ingratitude, which in this case towards the Almighty, and your Maiestie, I had rather not liue, then liue to be iustlie suspected of. Of which there should neede no other euidence, then mine owne conscience to condemne me, if considering the world as it is, and perceauing how many, many wayes are employed, I should sitte still and be idle. But what should I doe? Surely rather then nothing, I haue chosen to doe as did Diogenes at Corinth; he seeing vpon occasion of danger, euery man laying his hand to some one thing or other, about strengthening the walls for defence of the Citty, bestowed his labour in rowling his tub vp and downe. So I, beholding in this busie age of the world, some imployed in the warres abroade, an honourable and now most needfull seruice, others in gouernment at home no lesse necessary, then of necessitie to be maintayned, haue busied my selfe in turning my bookes too and fro: which being in him a stranger, in a strange common wealth commended, I hope in me in mine owne Countrey shall not be reproued, and the rather, for that proceeding further, I haue deliuered faithfullie, what of those faithfull friends which neuer flatter I haue learned, tending to the good of the common good, as I conceaue. For, it serueth to occasion the dutifull remembrance of God, and performance of duty to your highnes, whose hands bestow the benefits, which from his bounty doo proceede. Of default wherein though there were no speciall cause, specially to suspect any, yet what is done to that ende, ought not to seeme vaine, partly, for that much is aboue all possibility of satisfaction due, but princi-

Plutar. de curiositate.

Guido. Bitu.

pally

pally, because euen the best to good things are often slow. For (to say truly) while men are, they are but men, who being clothed with sinfull flesh, cannot be so cleansed from sinne, which liueth and dyeth with the flesh, but that some corruption thereof of necessitie will remaine, which will in all fortunes minister iust cause of blame. Whereby it commeth to passe that being afflicted in any sort, we murmure, complaine, and lament, and in the greatest happines we can haue, sildome are we thankfull, or well content so far forth as we ought to be. The consideration whereof hath moued many, whether feeling in themselues, or finding in others of faults so great, too great a mischiefe, highly to commend valiancie as the chiefe vertue, aboue all to condemne ingratitude as the worst vice, and constancie in what estate of life soeuer, as most auailing, and best beseeming to aduise. And yet such, though obtayning, as deseruing the names of wise men, haue shewed themselues no more wise in their counsailes, then men in their actions, being vnable to performe what they could perswade, and fayling to runne the course themselues, whereunto they directed, and prouoked others. He which sayed, A viro dicitur virtus, vertue hath her name from man, that if we will be good men, we must be valiant men, and that true valure doth consist in contempt of death & griefe, euen he was out of Rome, no sooner banished, but in minde he was deiected, and shewed himselfe farre other, then others he taught to be. They which decreed an vnthankfull liberty for euer to liue a bond-man, did notwithstanding most vnthankfully reward the best men liuing amongst them: Wise Socrates with deadly poyson, valiant Miltiades with chaines in prison, good Phocion after iudgement of death with threats of torment, iust Aristides after many good deserts, with most iniurious banishment. I say not this by way of comparison, to draw into question the good Subiects of England (whom with that weake minded Romaine, or those light vnsetled Gracians, I haue no lyking to compare) but to

M. Cicero. Tus. 2.

Dion. Cass. lib. 38.

The Athenians.

Vale. max. 2.

Aelia. 1.

Aemil. proi. in Miltia.

Plut. in Pho.

Idem in Aristi.

shew, as well what difference there is betweene the words, and the works of men, as also that the most forward, beeing farre to short in discharge of that which is required, especiallie towards God, not any ought to be greeued, how oft soeuer they be put in minde of that duty to his Maiestie, whereof neuer they can be mindfull inough. It is hee who doth behold what we doo, to whom we owe infinitely more then we can doo; his power is ouer vs, his goodnes towards vs, none lyuing can withstand the one, none can liue and lacke the other: our weaknes is strengthened, our dulnes quickned by him; enabled we are by his only meanes to serue your Maiestie, and our Countrey. Wherefore, what of him dutifully I shall say (albeit I shall say nothing, which to the most is not already knowne) my hope is will be acceptable to the good, to some profitable, to none offensiue. If in a Cittie the greatest of calling mislike not, that in the dead houre of the night, the chiefe time of rest, a poore man passing by their doore should cry, looke to your fire, I see no cause why the best of vnderstanding, enioying the sweet rest of worldly peace, should be offended, by the simplest to be put in minde of the Lord God, in what houre soeuer, who being forgotten, as a consuming fire, Nations great and mighty, Cities great and walled vp to heauen, will destroy, bring downe, and cast out. Deuter. 9.

Heereby enboldened most excellent Princesse, I haue aduentured to write, challenging to my selfe nothing, in knowledge aboue the rudest, in desert before the vnworthiest of your kingdome, and what I haue written, I presume (with humble desire and hope of pardon) to dedicate vnto your Highnes, knowing that as you are, not onely for your high place of rule ouer many, the lyuing image of God, but for defence of his true religion, aboue all other Princes, his chiefe Lieuetenant vpon earth. So you will be pleased fauourably to heare, and graciously to protect, what shalbe published to his glory, how simple soeuer the Author be, as he no doubt doth lend his mercifull eare, to the meaneſt

εἰκὼν ἡ ἀκαιρία δεῖ ἴσιν, ἐμοὶ χρὴ θεόν. Menan.

within

Dedicatorie.

within your realme: praying faithfully for the preseruation of your Maiesty, which great God, of goodnes and power infinite, that hath rayſed your Highnes to the dignity of a Prince, and hath made you in all princely vertues, all other to excell, ſettle & ſeale vp in the harts of your people, ſuch loue, duty, and obedience towards you, as that the beſt Subiects through the world, of the beſt Soueraigne vnder heauen, they worthily may be ſayed to be, and ſuffer me not longer to liue, then ſo I ſhall liue,

Your Maieſties,

moſt humbly, moſt
loyally, to ſerue you,

George More.

Dedicatorie.

The Preface to *Englande*.

ENgland my deere Countrey giue mee leaue, out of loue and dutie, a dutifull and louing Seruant to ſpeake vnto thee. Contrary paſsions affect my heart, as diuers thoughts diſtract my mind, when I compare the wofull plight of thy diſtreſſed neighbours, with the ioyfull eſtate of thy bleſſed ſelfe. VVhile I thinke of their miſerie, I feare what may happen to thee, weighing thy many dangers by thy many enemies, and miſtruſting a change through the changeable courſe of the world, which turning round lyke a vvheele, placeth thoſe alowe which ſtood aloft, and long ſuffereth none in one ſtate to continue. This hauing ſeene paynted before mine eyes in the Hiſtories of the greateſt kingdomes, and heard ſounded into mine eares by the ſayings of the

wiſeſt men, griefe hath pierced into my head, and bewraying it ſelfe in the windowes thereof, hath paſſed downe into the verie bottome of my hart. VVherein if I goe to farre, impute it to my loue which knoweth no meaſure, and cannot be left voide of care, beeing alwayes attended on vvith feare. It is ſayed to be γλυκύπικρος, ſweete, but bitter withall, becauſe the ſweet it taſteth is bitter ſeaſoned euermore, and otherwiſe it cannot be, when as

Muſæ: de Hero. et Leand.

Of other loue ſpoken but in all loue true.

Ouid. Epiſt 1

Res eſt ſoliciti plena timoris amor.

Loue is full of carefull feare.

But turning to thy ſelfe to my ioy I ſee, that yet thou ſtandeſt where thou haſt done, and thou art as thou haſt beene by the ſpace of many yeares, high to the view, happie to the wonder of the world. As a field oft troden with the foote of the owner, as a garden ſtill ſubiect to the ſight of the Maiſter, thou art both faire and fruitfull: and no meruaile, being manured continuallie vvith the carefull ſteps, and euer looked vnto with the watchfull eye, of the greateſt Miſtris, the moſt worthy Princeſſe of the earth. For thy defence, Nature hath cõpaſſed thee with a ſtrong fence of that which is by nature weake, it ſelfe lying open to euery ſtorme, keepeth thee cloſe from the furie of thy foes, and ſerueth as well to disburthen thy aboundance, as to ſupply thy wants. Thy walls are of vvood yet ſurer then ſtone, made by Art to ſtrengthen Natures worke, which without them might againſt her will import thy hurt, being intended for thy good.

Thereby

Thereby long ſithence Greece was deliuered from the innumerable forces of the proud Perſian ſeeking her dominion, and by the ſame a few yeares paſt thy ſelfe waſt preſerued from the inuincible Nauie of thy profeſſed enemie, thirſting after thy deſtruction. Looke nearer home, and thou ſhalt ſee thy ſtrength to be greater yet, not in Caſtels or fortifications artificially framed, nor in maſſe of riches politickly gathered, though there be want of neither, but in the braue minds and faithfull harts of thy people where-vnto no force is to be compared, no treaſure is to be eſteemed equall. Such were the Romanes of whom *Pyrrhus* ſayed, that if ſuch Souldiours had happened vnto him, he could haue been Lord and commaunder of the world. Yet is not that thy ſtrongeſt gard which conſiſteth in the ſtrength of men: by wiſedome thy daungers are foreſeene, & by counſell preuented of thoſe, which Lyon-like, ſleepe not but with their eyes open, and are lifted vp, and placed next before thy gates, in regard they are both watchfull, full of courage and might. The chiefe meanes which long haue held the Venetian ſtate in ſecuritie, and might ſeeme to ſuffiſe, for thy ſafetie: but pardon me, if thoſe with the reſt for thee, I thinke to be nothing of themſelues though wiſe, prouident, and carefull in all, as they ought to be. For, they are limmes but haue no life, armes but out of ioynt, dead eyes which doo not ſee, deafe eares which cannnot heare, without thy Soueraigne, which is thy ſoule, that giueth

Herodo. vrania.

Eutrop. lib. 2

Contar. de rep. vene. lib. 3. There the chiefe Magiſtrate is a Duke, but all gouern̄t by the Senate.

life, ſtrength, and fence both to them and thee. Shee lyuing thou canſt not dye, ſhe raigning thou ſhalt commaund, thou ſhalt flouriſh, while ſhe doth proſper, *Inuitis dentibus et enſibus* maugre the might, and malice, of thy greateſt foes. For why? her life is precious, her gouernment is pleaſing in his eye, which is Lord of Lords, and ruleth both in heauen and on earth. Her ſtudie is to enrich her ſelfe with vnderſtanding and wiſedome, wherein as there can be no exceſſe, ſo no meaſure can ſlake her endeuour, ſuch is her deſire to obey God, and to order thee. And to the end blind ignorance ſhould be baniſhed out of thy bounds, and knowledge ſeated in all thy quarters, it is not her leaſt care that al good arts and learnings, ſhould be taught and trayned vp in thy Schooles, and ſent forth into thy Citties, Villages, and Townes, eſpeciallie to attend as Handmayds vpon that Lady Science, *Diuinity*, more to be honoured then all the reſt beſides. So as who ſo looketh into thy Vniuerſities, may thinke that the liberall Arts, which are ſayed to haue beene borne in Athens, and long ſithence expelled thence, are now bred, and harboured with thee, and whereſoeuer he goeth, he may heare the full quier of Muſes in thy Temples to make muſick to the Almightie. VVherefore of her excellencie thou mayeſt be proud, in her Maieſtie thou oughteſt to reioyce, and as of *Iudith* the Seruants of *Holofernes* ſayed, *There is not ſuch a woman vpon the earth for beauty of face, and wiſedome of ſpeech*, ſo lifting vp thine eyes to her

Iudith, 11.

her highnes, what thou mayst see I neede not say, but for heauenlie and worldly wisedome, thy happines incomparable to the world doth pronounce, her highnes is not to be compared with. Then looking vppon thy selfe, remember what Queene *Saba* sayd to *Solomon*, *Because thy God loueth Israell to establish it for euer, therefore hee hath placed thee King ouer them, that thou mightest doo iudgement and iustice*; and take it for an assured argument of Gods great fauour towards thee, that ouer thee he hath set such a Soueraigne, as of wisedome and vertue, doth iudgement and iustice, sincerely before God, and vprightly in the sight of men. So hauing the fauor of the mighty *Iehoua*, witnessed by the raigne of her excellent Maiestie, thou mayest boldlie say, *Viuam si viuat*, I shall liue if she doo well; and mayest thou not as truly say? *Si cadat illa, cadam*, I shall fall, if she doo faile? the beginning of the verse the eyes of all men see to be true, but who would not wish his shut before they behold the tryall of the end? But euen now is not danger of thee to be feared in respect of warre daily threatned, which seemeth as a cloude to hang ouer thy head, and to darken the shining beames of thy Sunne which is thy Soueraigne? Deale plainely, and thou wilt confesse with me, that thou hast long seene the cloude, but neuer felt the storme, for that by the heate of her princely power, it hath been so wasted from time to time, that onely a thinne mist thereof hath fallen vpon thee, whereby thou art warned, the better to be

2. Chro 9.

Proper. 2.

armed for thy defence. It doth whet thy courage, ſtirre vp thy mind, exerciſe thy body, encreaſe thy ſtrength, teach thee to fight, and keepe thy weapons from ruſt. So haſt thou a taſt of warre, but ſo, as it is no war vnto thee. Thou ſeeſt the ſhining of armor, the glittering of ſwords, the marching of men, the running of horſes: Thou heareſt the ſound of the Trumpet, and of the Drumme, the report of ſmall and great ſhot, but how? thou ſeeſt the one with delight, thou heareſt the other with pleaſure, and griefe thou feeleſt of neyther; wherby terrible warre is delectable to thee, and that is fayre in thine eye which is nothing leſſe thē faire in it ſelf, it is called *Bellum*, which hath in it *nihil belli*, as the cruell Siſters are named *Parcæ*, *quæ nunquam parcunt*, as if they did ſpare, which neuer doe ſpare any. VVherfore hauing the ſhew without the ſence of warre, thou enioyeſt the fruite without the ſhew of peace, and reapeſt good of that, which of it ſelfe is ill. VVherein thy happineſſe is farre the greater that through her care thou art ſecure, who watcheth that thou mayeſt ſleepe, and holdeth warre out at the armes ende, that thine may finde theyr reſt at home.

Sene. Her. Oetæus.

Aurea rumpunt tecta quietem
Vigileſque trahunt purpura noctes.

Roomes of ſtate are ill to reſt in,
Purple roabes moſt nights are watched in.

Agamemnon

Agamemnon could neuer take reſt when the reſt of the Grecians were faſt a ſleepe, but looking towards Troy fetched many a deepe ſigh to behold the preparation of his enemies, and the perrill his armie might fall into. So be thou well aſſured that when thou art moſt quiet, and ſuſpecteſt leaſt, if anie danger approch thy Coaſts, the eyes of thy Soueraigne are open to foreſee, her head is buſie to preuent all hurt which may befall thee. She lacketh not a wiſe *Vliſſes* with counſaile to aſsiſt her, nor a valiant *Achilles* to draw her ſword for her. But aboue all, her hope and help is in the Lord her God, who ſtandeth at her right hand, giueth her victory, and worketh thy ſafety, to ſet forth his owne glorie. How much then art thou bound vnto her, and for her vnto God, that by the meanes of her Highnes, through the fauour of the higheſt, of all Nations of the earth thou art the moſt happy. If I ſeeke the world through at this day I can finde none to compare vnto thee, and if I looke backe I can onelie ſay

Homer. Ilia. 10.

Talis Roma fuit cum caput orbis erat.

Such Rome was whē the head of the world it was.

And that can I ſay but in compariſon of the happines of that eſtate when it was quiet at home, and made warre abroade beyond the Alpes, and from it ſelfe on the other ſide the Sea. Then was it in the fartheſt parts knowne to be *Regina gentium*, the Queene of Nations, when at home by the courte-

Ammia. Marcell. lib. 14.

ous

ous entertaynment of all Strangers it was found to be *Virtutum omnium domicilium*, the receptacle of all vertues, whose vertue had not vice supplanted, and driuen out of her gates, she had neuer within her owne walls embrewed her hands in her owne bowels. Let therefore the example of that famous Citty be an instruction and forewarning vnto thee. Be not couetous, ouer delicate and proud; spare not thy purse to keepe warre from thy dores; think thy bargaine great, if thou disburse the most of thy substance, to purchase thy peace. Thinke it not shame to thy men of authoritie to dye, not leauing wherwith to bring their bodies to the graue, for so it was with *Valerius Publicola*, who hauing foure times beene Consull of Rome, and by the consent of all men sayed to be *Princeps belli pacisque artibus*, the onely man for gouernment in warre and peace, his pouertie is recorded not to his shame, but to his prayse: nor hold it reprochfull to the widowes of thy best men to be releeued by the beneuolence of their husbands friends, as it happened to the wife of *Regulus*, then whom there neuer dyed Romaine with better mind to his Countrey, nor greater honour to him selfe: neyther let it seeme much vnto thee, that the daughters of those which spend their liues in thy seruice be endowed out of thy treasury, as was the daughter of *Scipio*, the nobility of Rome pittying the long absence of her Father, and the losse of the flowre of her age. It was well with Rome when vertue with her was so embraced and

Vellerus pater. 2.

Liui. Dec. 1 lib. 2.

Ammia. Mar. 14. Eutrop. 2.

Ammia. Mar. 14.

so

ſo rewarded. But when waxing proud, ſhe waſted her wealth, in ſumptuous buildings, ſuperfluous feaſts, and rich attire, wantonnes was in her ſtreets, vice poſſeſſed her houſes, and miſerie ſoone after ouertooke her ſelfe. Be thou therefore at defiance with pride, forbeare all vanitie and ſuperfluitie of expence. Know that houſes are places to bayte in for a while, and not to abide in for euer, that they are prouided to ſerue neceſsitie, rather then to nouriſh delicacie, and that for the common wealth much better it is that good hoſpitality be kept, then that faire houſes be built. Remember alſo that men ſhould eate to liue, not liue to eate, and that the throat being giuen but for a paſſage to the ſtomack, from whence to euery part nouriture is to be ſent, for maintenance of the body, abſurd and vile it is, for the throats onely pleaſure, to burthen the ſtomacke, to weaken the body, to dull the minde, to empty the purſe, and to ſhorten the life; none gayning by a carcaſſe pampered, but wormes by which it ſhall be deuoured. Laſtly thinke, how vaine the exceſſe of apparrell is, whereof the great varietie ſheweth the extreame vanity of the people: all coſt being loſt, which is beſtowed in the needleſſe brauerie thereof. It ſerueth to effeminate the minds of men, to prouoke the luſts of the fleſh, and to kindle pride in the hart, and cauſeth many to want in theyr olde age, which had too much in theyr youth; whoſe folly ſeemeth no leſſe then theirs, which lade them ſelues with many clothes in the

Sommer, and for want goe naked in the VVinter. Of all theſe the vſe is needefull, but hurtfull is the abuſe, which being diſcouered is to be reſtrained in a well ordered common wealth. O that thy people would conſider this, and make profit thereof, in ſparing from their bellies to feede the hungry, in ſauing from their backes to cloath the naked: So ſhould they abſtaine from euill, and doo good, they ſhould auoide the offence, and procure the fauour of Almightie God, and much more able ſhould they be to ſerue thee for defence of them ſelues. Now here I ſeeme to heare thee ſay, that calling to minde what before hath beene ſayed, of the continuall change and neuer reſting courſe of the world, and finding thy ſelfe guiltie of thoſe blemiſhes, wherewith the beauty of Rome was defaced, before ſhe fell, thou canſt not but feare an alteration of thy fortune, & think thou ſhalt reſemble Rome heereafter in the dayes of her ſorrow, as heeretofore thou haſt done in her flouriſhing yeares. I denie not but that all things of neceſsitie muſt alter, which are brought forth by nature, and I know that as in naturall bodies; ſo in the condition of men, of Townes, of Citties, and of all eſtates, there is a time of growth, and a time of decay, an houre to flouriſh, and an other to fade, ſeaſons of pleaſure which haue their termes, and turnes of griefe to ſucceede, when they are gone: ſo that the ſame oft-times are not yeſterday and to day the ſame.

Nulla

Nulla ſors longa eſt dolor ac voluptas
Inuicem cedunt, breuior voluptas
Ima permutat breuis hora ſummis.

Sene. Thieſt.

No lot at all doth laſt, paine and pleaſure
Each other ſucceede, ſhorter the pleaſure,
Low and high ſoone find of change like meaſure.

I doubt not therefore but thou mayeſt be as Rome was, or as Fraunce is embrewed in thine owne blood, wounded with thine owne hand, and torne in peeces by thine owne ſtrength, or otherwiſe inuaded and ſubdued by forraine power, as heertofore thy ſelfe hath been, eſpecially the ſinnes of thy people prouoking the wrath of thy God againſt thee. Yet giue me fauour to ſpeake, and haue patience to heare what truly I ſhall ſay. Farre other thou art then Rome was when it fell to decay, that being ſet on fire by the burning ambition of great Potentates, *Marius* and *Silla*, *Pompei* and *Caſar*, equall in power and in place, in degree and in dignity, hauing vnder them many to kindle, and not any ouer them to quench, the flame of their deſire: which being inſatiable became intollerable, and not being bridedled in time, could not be indured long of the common wealth. Neyther art thou like thy ſiſter Fraunce whoſe territories are large, farre remoued from the eye of their King, whoſe Towns and Caſtels are many and ſtrong, apt and eaſie to be held beeing ſurpriſed by ſeditious men; hauing neighbours at hand in loue with her beautie, en-

uying her greatnes, desiring her spoyle, and both ready and able to assist her disobedient Subiects and vnnaturall children; and thy selfe, thy selfe doest resemble in no sort, thy present face being compared with the picture of thy former age. VVhen the winde of glory, vnder pretence to reuenge an iniurie, draue *Cæsar* crosse thy Seas, thy name not being then, by which now thou art knowne, no wonder if vnacquainted with armes, and naked without armour, thou gauest place at length to a mighty people, practised in warres, and led by the chiefe Commaunder of the world. VVhen distressed by thy Northerne neere bordering neighbours, thou wert enforced to pray ayde for thy defence, and seeking friends, diddest foes entertaine to cut thine owne throat; how could it be thou shouldest escape, thine enemies being strong in the field, and thou committing thy selfe to a faithlesse gard? who first by deceitfull beauty entrapped thy King, and after by open hostilitie possessed thy Crowne. VVhen thy bodie vvas parted into seauen partes which was but one, and had not one but manie heads; what strength, what direction couldest thou haue to withstand an vnited force of powerfull enemies, attempting with preparation, and pursuing with resolution thine ouerthrowe? vvhile two of one name, but of Nation diuers, contended for thy Scepter, a third being by force put from it, which of right should haue borne it, oportunitie was giuen to set a conquering foote in thy troubled Land,

Romanes.
Saxons.
Danes.
Harold.
Edgar.
Norma.

Land, not vnlikely to be ſubdued being diſcontented for the wrong at home, and diſmayed with the ſodaine ſight of an vnlooked for inuaſion. So waſt thou at a battaile well fought, and well followed, brought vnder the new yoake of a forraine Ruler, the ende of thy former toyle being the beginning of thy future woe. Since when, often times thou haſt been a wofull ſpectacle to thine owne eyes, beholding the fearefull face of ciuill warres, waſting thy fields, burning thy Townes, deſtroying thy people, and ſhedding the blood of the higheſt in auctoritie ouer thee: which hath happened through the vniuſt gouernment of thy Rulers, the ambitious humor of thy Potentates, or the rebellious harts of thy Commons. But this now is not, nor hath been many yeares thy caſe. Thou art ruled by law, agreeable to iuſtice, and executed with mercy, thy Soueraigne ſubmitteth her ſelfe therevnto, that the greateſt may not diſdaine, and the meaneſt be willing, to obey her according to the ſame. Beſides, thou art inſtructed in the knowledge of God, that of conſcience thou ſhouldeſt perfome thy duty, both to him and her. If the weake be oppreſſed, in her grace they finde reliefe, if the ſtrong preſume too farre, her Maieſtie doth hold them vnder, whereby it commeth to paſſe that eyther for conſcience ſake, or by force of gouernment, thou haſt peace and knoweſt no warre at home. And that thou mayeſt be ſtrong againſt foraine inuaſion, thou art furniſhed with armes, and trayned to vſe

William Conque.

them, many braue men haſt thou practiſing the warres abroade, ready to returne when thou ſhalt neede them for thy ſuccour, and ſo faſt knit are the parts of thy body, the lower with the higher, all with the head, that thy ſtrength is redoubled within thee. Thy body then being one, and thy weapons in thine hand, hauing ſtrength in thine armes, courage in thy hart, and wiſedome in thy head, whom canſt thou feare? what needeſt thou miſtruſt? Although thou doeſt not ſhine with vertue without all ſtaine of vice, though thou breedeſt and feedeſt weedes with thy Corne, ſome wicked amongſt many good Children, yet if thy vice deface not thy vertue, if the weedes ouer-grow not the Corne, and the wicked doo not ouercome the good, thou haſt no cauſe to ſuſpect thine ouerthrow. So long as a diſeaſe take not the head, poſſeſſe not the hart, nor runne through the whole body, there is great hope of cure, no daunger of death. The ſtarre of vice is not high in thy face, it ſtandeth low, and ſerueth as a foile, ſet vnder to ſet forth the vertue of thy Queene, which is thy eye wherein thy beautie doth conſiſt. Thy greateſt wound is in thy inferiour parts, where, if it will not be cured, what is the worſt.

Ouid. Meta. *Enſe reſcidendum eſt, ne pars ſincera trahatur.*

If by the ſalue of mercie it cannot be healed, which often is, as often it ſhould be applyed, by the ſword of iuſtice it muſt be launced, that the ſound parts

parts may be preſerued, which courſe being held as it is held, ſo that the poyſon of the wound, feaſter not too farre, thou mayeſt be aſſured that the Lord God which often ſpareth the wicked for the ſake of the good, and neuer puniſheth the iuſt for the faults of the vngodly will in mercy hold thee vp, that thou ſhalt not fall. VVhile thou art ſubiect to thy head, which is ſo carefull of thy health, that contempt of the maieſtie of God ſhe doth cut off, and will not ſuffer ſinne, and iniquity, to grow vp within thee, thou art ſafe vnder her gouernment by his protection, from all thy enemies. As the mighty Oake faſtened by the ſtrength of his rootes, ſo doeſt thou ſtand faſt, blow the wind where it ſhall, it ſhall but blow downe thy withered leaues. But that cannot euer be, what hath beene vnited muſt be diſſolued, and nothing is more ſure, then that the Sunne ſhall ſet which once doth riſe, no man knowing how ſoone the brightnes thereof may be darkned with a cloud. That being true yet is it no leſſe true, that as all Creatures were in their firſt creation, ſo are they all both in their preſeruation and deſtruction, ſtill ſubiect to the will of their Creatour: hee hath ſet them a race, which they cannot chooſe but runne, what he doth order, is not in their power to alter, neuertheleſſe his own hand is not ſhortened, he is able to cut ſhort, and to prolong, he can ſtop and turne the courſe how long, and which way his pleaſure is. The waters of Iordan comming downe from aboue he ſtayed, Ioſu. 3, 4.

ſo

so as they rose vpon a heape, vntill the Priests bearing the arke of the couenant, and all the Israelites went through Iorden, and passed ouer dry. And
Iosua.10. when the Lord fought for Israell against the Amorites, he stayed the Sunne in Gibeon, & the Moone in the valley of Aialon, vntill the people auenged them selues of their enemies. So as the Sunne abode in the middes of the heauen, and hasted not to goe downe, for a whole day, and there was no day like that before it, nor after it. In like sort it is greatly to be hoped (which aboue all things with feruent prayer is to be desired) that the same God will stop the streame of whatsoeuer may hurt thy Soueraigns health, and stay the course of her life so long, that no health, no life, of any mortall Creature shall be like vnto hers, that shyning amongst the Princes of the earth, as the Sunne amiddest the starres of heauen, she may giue light and life vnto his church for a long while, & be very late, if not the last, in going downe. No doubt as it was the pleasure of the omnipotent God to deliuer her out of the hands of her aduersaries in miraculous sort, and to rayse her to her princely seate ouer thee, and as of especiall and exceeding fauour, he hath in wonderfull wise euer sithence preserued her from the mischeeuous practises, and dangerous attempts of many enemies abroade, and at home, first that she might be, since for that she hath been, a careful nurse of his church, and tender mother of his children, and so hath blessed her with honour and riches, that her breasts

flow

flow with milke, and her bones runne full of marrow, to the continuall feeding, and ſtrengthning of his Goſpell. So mayeſt thou be well aſſured, I ſpeake what I hartily wiſh, and am verily perſwaded, that, that good God by whom ſhe now liueth and raigneth in Maieſtie, will ſhew his power to the worlds wonder, in the length of her dayes, and glory of her kingdome, if for the rebellion of thy people againſt him, he take not her to him ſelfe, as more worthy to raigne with Angels in heauen, then to dwell with ſinners, (wicked, and vnruly ſinners, in denying God, and diſobeying her) vpon earth. Beware therefore thou prouoke not the Lord thy God, by preſumptuous ſinnes to change his countenance, and to turne his face away from thee. Remember that for the tranſgreſsion of the Land there are many Princes thereof. Let thy people feare God, ſo ſhall they not feare the loſſe of her vnder whom, by his goodnes, infinit bleſsings they enioy, and thou art famous aboue all Nations. Ieruſalem is fallen, and Iudah is fallen downe ſayeth the Prophet, and why? becauſe their tongue and works are againſt the Lord to prouoke the eyes of his glory. That which was ſayed concerning Ieruſalem and Iudah, thinke to concerne thee, and know, that if thou committeſt the like fault, thou art like to feele the like ſmart, for he that ſpake it is one, and the ſame yeſterday, to day, and for euer: He is not as man, that he ſhould lye, neyther as the Sonne of man, that he ſhould repent. If thou caſt behind

pro: 28.

Esay. 3.

Num. 23.

Pſal. 73. thee his goodnes, if thou ſetteſt thy mouth againſt heauen, and not deſiring the knowledge of his wayes, thou ſayeſt out of the pride of thy hart, who Iob. 22. is the Almighty that I ſhould ſerue him? and what profit ſhold I haue, if I ſhould pray vnto him? and Pſal. 55. becauſe thou haſt no changes, therefore thou doeſt not feare him. Thou ſhalt not onely dry vp the fountaine of his goodnes, and dew of his mercy towards thee, but ſhalt kindle the fire of his wrath to Iere. 44. conſume thee. So ſhall he take from thee thy ſtay and thy ſtrength, and viſite thy people as he viſited Ieruſalem, by the ſword, by the famine, by the peſtilence: thy Citties ſhall be burnt with fire, Strangers ſhall deuoure thee in thy preſence, and thou ſhalt be deſolate. Thus farre hath loue which ſtirred me vp, carried me on, and heere doth not ſuffer me to ſtay, but forceth me further to put forth the beſt ſtrength I haue, whereby to remoue out of the minds of thy people, that heauy block of groſſe ignorance, which may hinder them frō the knowledge of God, and haſten deſtruction to fall vpon them. For he not being by them honoured, they cannot be by him preſerued, wherein before they can performe the leaſt part of duty, they muſt know his being, beleeue in his power, and depend of his goodnes: which his being, power and goodnes, endeauoring to lay open, by the teſtimonie of naturall reaſon, and common ſenſe, of ſome I may be thought to lacke both ſence and reaſon, in that I labour to proue that which needeth no proofe,

and

and doo bring that into queſtion, which is out of queſtion, and cannot be doubted of. How that is it will appeare, but be it how ſo euer, it ſhall much more greeue me if my trauaile be fruitleſſe, leauing any to whoſe hands it ſhall come ill perſwaded, then repent me that it ſhould be needeleſſe, finding all well inſtructed therein.

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2. That the foole which denieth there is a God, may in some respect be denied to be a man. Page, 20.

3. That out of the workes of God, to sence and reason it is euident that there is a God. Page, 35.

4. That reason and sence may iudge there is but one God. Page, 55.

5. That the power of God is ouer all, but extended most, ouer and vppon the greatest men. Page, 67.

6. That God is good to all, but best to the best men. Page, 103.

7. That God is good to the worser sort, but to their greater hurt, & that good men shold not be greeued thereat, but receaue comfort thereby. Page, 122.

A Demonstration of God in his workes.

Chap. 1.

That man not so much by the instinct of Nature, as by naturall reason, confirmed by outward meanes, knoweth there is a God.

IT hath been an opinion very auntient, and common it is at this day, that all men by nature haue such an impression of GOD in their mindes, as that neuer any Nation or kinde of people could be knowne, which had not without teaching a naturall vnderstanding, that there was a God; as if euery one brought into the world a secret feeling, or found bred within him selfe a certaine knowledge, of some diuine power happy and immortall, excelling the state and condition of all humaine things whatsoeuer. *Epicurus* is sayed so to haue thought, and first by the word προλήψις, aptly to haue expressed that preconceipt, which of God by anticipation of nature, before all other instruction, he supposed euery man

Cicero. de Nat. Deo. lib. 1.

to be indued with: so now, that the most carnall prophane men, haue an inward sence of that naturall instinct, which while they are men they cannot shake off, generally for the most part it is conceaued. It were to be wished that so it were, that the knowledge of God being rooted in the minds of all, not any could say in their harts, there is no God. But when experience as wel of that former wicked age, as of these latter wretched dayes, is a witnes, that in all times some there are, who not onely dare say in their harts, but glory with their lips to pronounce, that all religion of God is a meere deuise of man, found out of pollicie to contayne men in dutie, what force can nature be sayed to haue, or what rule to beare in the minds of those touching God, whom so godlesse a resolution hath taken, and doth possesse? For, they deny God in very deede, whatsoeuer in word they seeme to professe, which take from him that reuerence, and that feare, which in respect of excellencie and of power, is due vnto him as he is a God. VVherfore not *Diagoras* alone was to be named ἄθεος, who in plaine termes denied, that there was any God at all, but *Epicurus* also, who first troad the religion of God vnder his foote; and as many as for like impiety, seeme to be of his posteritie, worthily are to be termed Athiests: of which sort the number being such, as the lewd lips, and liues of many shew it to be, how should I beleeue, that all men by the force of nature are enforced to beleeue, that there is a God? But were it, that neuer

Lucretius.

man

man had liued ſo fooliſhly wicked, as once to make doubt thereof, yet except it be graunted, that to learne, is nothing elſe, but to call to remembrance thinges before knowne, and that there is a continuall ἀνάμνησις, whereby in the worlde the ſoules of men euer liue, and are immortall, as *Pithagoras* thought, remembring that hee had beene *Euphorbus* in the warre of Troy, it cannot be that of God there ſhould be a ἔμφυτος in the minds of men, as fondly that Grecian ſeemed to ſuppoſe, or a naturall inſtinct, as many, I know not vppon what ground, or in what ſence doo conceaue: for, that nature being that of neceſsitie, muſt be vnderſtood, which is the beginning of motion, and of reſt, that inward power, whereby euery thing is moued or quieted of it ſelfe, how may it be ſayed, that man therby is ſtirred to the knowledge of God? It muſt be aunſwered, that his ſoule (which beeing but a part is in ſteede of the whole) by reaſon an inſeperable quallity of the ſame is moued there-vnto, and that, ſo to know God, as to haue reaſon, is like naturall vnto him. True it is, that man being a reaſonable creature, by reaſon the eye of his ſoule, cannot but ſee God who gaue him the ſame wherewith to behold him, and hath layed him ſelfe open thereby to be perceaued. But when and whence is that ſight had, which breedeth ſuch vnderſtanding within him? Not at the houre of his birth, comming into the world in ſoule as in body, naked and impotent, neither yet at any time after by the

Plato in Phedo.

Ouid. Meta. 15.

Epicurus.

Ariſt. 2. Phiſi.

Cice. 2. de nat. deo.

ſecret working of nature, begetting the ſame inwardly in his minde, without all helpe of outward meanes, but when by inſtruction of others, or at the leaſt by view and conſideration of other creatures, the ſeedes of reaſon ſowed in his ſoule, are growne to ſome meaſure of ripenes and perfection, then truly it may be ſayed that he ſeeth and knoweth there is a God, if for ſence and vnderſtanding he may be thought to be a man. For when God made the world, and all the creatures therein, he created man amongſt them the beſt, becauſe aboue all the reſt he would be honoured by him. VVherfore all other being finiſhed, laſtly, his body was made, and his ſoule created, his body with eyes to behold, and his ſoule with reaſon to conſider, as well them as him ſelfe, VVhich together with him ſelfe being creatures, were all made as liuely witneſſes of God that Creatour, whom he eſpecially was bound to honour: But although the firſt man being made in all perfection of body and of ſoule, was no ſooner a man, but he perceaued, and knew there was a God, ſo as to him that knowledge was naturall, as his nature was perfect euen at the firſt, yet when through the fall and diſobedience of that firſt Father of mankind, the perfection of mans nature was vtterly loſt, it could not be that they which after ſucceeded, not beeing made by the hand of perfection, but by the ſeede of corruption begotten and engendered, eyther ſo ſoone or ſo well, ſhould attayne there-vnto: nay rather, conſidering

How a naturall man is brought to know, there is a God.

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the great transgression of that offender, in being not onely vnthankfull to so bountifull a God, as had giuen all things for his vse, but rebellious to so mightie a Lord, as had power ouer heauen and earth, worthily all weakenes was to haue followed, and the darke mist of ignorance, for euer to haue blinded the eyes of his posterity. But God hauing an eternall purpose both of iustice and mercy, was pleased to leaue reason the naturall eye of the soule vnto all, by course of time to obtayne a measure of perfection, whereby to know there is a God, and to his, moreouer to giue fayth, a supernaturall and more excellent eye of the minde, whereby to beleeue in God, and to liue for euer. And accordingly it was his will to set forth a double booke to the world, the one his works, the other his word, that in the one as many as were appoynted to be his, might learne to know him a right, to serue him after his will, and to repose their trust in him for their endlesse comfort; and in the other, all whosoeuer might so behold him, as they should not choose but perceaue him to be a God, and haue no cause in excuse of them selues, to say that he was hidden from them. That sacred booke of his sauing word may be shut to many, and in many places be vnknowne, but the huge volume of his works lyeth euer open, and euery where to be seene. The Sonnes of *Noah* for their pride and ambition, were scattered vpon the earth, and their language was so confounded, that they vnderstood not one another, Gene. 11.

ther, yet all, and euery of them ſaw the heauens, and perceiued the firmament, which declared vnto them, the glory of that God whom they had offended, and the worke of his hands by whom they were diſperced: *For there is no ſpeech nor language where their voyce is not heard. Their line is gone forth through all the earth, and their words vnto the end of the world.* VVho ſeeth not the glorious aryſing of the Sunne, his comming forth as a Bride-groome out of his chamber, and his reioycing like a mighty man to runne his race. It hath been ſayed that from the Cimmerians, the ſight of the Sunne is cleane taken away, and that onely they enioy the light of the fire, but where doo they inhabit vpon the face, or within the bowels of the earth? or who could witneſſe that to others, which had not been there him ſelfe? The courſe of the Sunne, goeth round the earth, and his light will haue entrance, whereſoeuer the body of man can haue paſſage. Miſerable it is for a man to liue in a dungeon, though but a ſhort while, wanting the comfortable ſhyning of the Sunne; but impoſsible it is for a people to enioy life, where the ayre is not tempered, and the earth nouriſhed vvith the vvarmth of the ſame. VVherfore a fable it is to be noted, not to be beleeued, that any there are to whom the Sunne is ſuch a ſtranger, as that his beames are vnknowne, and his light neuer ſeene vnto them. But the purpoſe of God being in his wotks, to manifeſt him ſelfe to all the Sonnes of men, it cannot be that from men, that

Pſal. 19.

Cicer. acad. queſt. lib. 1.

Homo Odyſſ. Vliſſes ſailed thither in his way to hell.

that glorious ſtarre ſhould be hidden; and moſt ſtrange it is, that amongſt all, any one ſhould be found to denie God, and to liue within the view of the heauen, where he hath placed ſo many his creatures, ſo ſhining bright, & ſo exceeding cleare, that they pearce the eye lids through, and ſtrike euen the cloſed eyes, that as well inſtruments of his power, as witneſſes of his nature they may ſeeme to be. *Aelian* meruailed at the wiſdome of the Barbarians, that of them neuer any had the Gods in contempt, or was in doubt whether there were Gods or no; but rather he ſhould haue wondered at the folly of the Grecians, of whom ſome were doubtfull, others reſolute, that there was no God at all, or at the leaſt, none ſuch as had care of the world. I ſurely am amazed to conſider how it can be, that a man there ſhould be, Grecian or Barbarian, Turk or Chriſtian, one or other, whoſe feete tread vpon the earth, or whoſe eye lids are opened towardes heauen, who doth not beleeue there is a God, and thinketh not with reuerence of his holy name: yet is it ſayed that ſuch there haue been, and ſuch there are, vvhatſoeuer cauſeth them ſuch to be. Surely, as it may be ſuppoſed that *Anaxagoras* wold neuer haue affirmed Snow to be black, but that he was ſtark blind of both his eyes, ſo it is to be iudged, that neuer man could thinke there was no God, were he not altogether blinded in vnderſtanding, and bewitched with folly. True it is the foole that hath ſayed in his hart there is no God, but yet a

Aelian. hiſto. 2. lib.

man (it may be sayed) though neuer so much a foole, that can I not easily confesse, for well it may be doubted, whether such a one so diseased in minde, or rather so dispossessed of him selfe, may truly be sayed, to be a man or no.

Chap. 2.

That the foole which denieth there is a God, may in some respect be denied to be a man.

Arist. poli. 1 HEe that cannot away with society, is said of a great Philosopher, not to be a man, because to bee sociable is agreeable with the nature of man, but to be reasonable is much more naturall vnto him; take reason from him, and the best part of his nature is gone. That which causeth him to differ from a brute beast, and to be esteemed a man, is the mind, which without reason, is as an eye without sight, and as he which lacketh his sight is truly sayed to haue lost his eyes, so that man which hath not reason may iustly be thought to want his mind, and not to be a man at all. Man of the Grecians is called ἄνθρωπος of ἀνατρέχειν, which signifieth considering, and ὄπωπα, that is to say, seeth, for that hee alone amongst all lyuing Creatures doth both see, & consider, those things he seeth. VVhich being done, only by

Plato in Cratylus.

by the vſe of reaſon a foole cannot performe, and therefore in that he hath not the nature, he deſerueth not the name of a man. But ſuch notwithſtanding haue the ſhew of men, and for men are taken throughout the world: miſtaken they are in very deed, by ſuch as they are themſelues, of which ſort the world is ouer full: who as pictures or images, of wood or of ſtone, carry the reſemblance but not the ſubſtance, of thoſe bodies which they repreſent. *Xenocrates*, becauſe he was not prouoked to luſt by the wantonnes of *Phryne*, was ſayed of her, and of others, reputed to be an image and not a man, ſo *Carneades* and *Archimedes* were accounted as dead men, when they were aliue, for as much as their minds being diſtracted through earneſtnes of contemplation, the naturall action of their bodies ſeemed to ceaſe and giue ouer, the one being forgetfull at his meate to reach forth his hand to the diſh, the other not knowing what the matter meant, when the Towne of Syracuſe was taken wherein he liued, his houſe ſpoyled, and the ſword drawne ouer his head whereby he periſhed. But they rather in truth are to be thought dead, whoſe ſoules are dead for want of vnderſtanding, and ſuch not to be men as want that which cauſeth men to be. For, it is not the barke that maketh the tree, but the vegetable power whereby it doth grow and flouriſh; nor the hide that maketh the brute beaſt, but the ſenſible life by which it hath motion and appetite; neyther is it fauour, countenance, or

Vale. maxi.

Dioge. laerti.

man (it may be sayed) though neuer so much a foole, that can I not easily confesse, for well it may be doubted, whether such a one so diseased in minde, or rather so dispossessed of him selfe, may truly be sayed, to be a man or no.

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Plato in Cratylus.

by

by the vſe of reaſon a foole cannot performe, and therefore in that he hath not the nature, he deſerueth not the name of a man. But ſuch notwithſtanding haue the ſhew of men, and for men are taken throughout the world: miſtaken they are in very deed, by ſuch as they are them ſelues, of which ſort the world is ouer full: who as pictures or images, of wood or of ſtone, carry the reſemblance but not the ſubſtance, of thoſe bodies which they repreſent. *Xenocrates*, becauſe he was not prouoked to luſt by the wantonnes of *Phryne*, was ſayed of her, and of others, reputed to be an image and not a man, ſo *Carneades* and *Archimedes* were accounted as dead men, when they were aliue, for as much as their minds being diſtracted through earneſtnes of contemplation, the naturall action of their bodies ſeemed to ceaſe and giue ouer, the one being forgetfull at his meate to reach forth his hand to the diſh, the other not knowing what the matter meant, when the Towne of Syracuſe was taken wherein he liued, his houſe ſpoyled, and the ſword drawne ouer his head whereby he periſhed. But they rather in truth are to be thought dead, whoſe ſoules are dead for want of vnderſtanding, and ſuch not to be men as want that which cauſeth men to be. For, it is not the barke that maketh the tree, but the vegetable power whereby it doth grow and flouriſh; nor the hide that maketh the brute beaſt, but the ſenſible life by which it hath motion and appetite; neyther is it fauour, countenance, or

Vale. maxi.

Dioge. laerti.

shape, that sheweth a man, but that reasonable soule, whereby he doth discerne good and euill, true and false. VVherefore a young man beeing brought to *Socrates* to be seene, he bad him speake that he might see him, as if by his inward conceite, and not by his outward shape hee could perceaue what he was: and *Diogenes* being asked at his returne from the games of Olimpus what assemblie was there, aunswered, that there was a great assembly, and few men, accounting the greatest number not to be the same, which in outward appearance they seemed to be. And *Cicero* interpreting that precept of *Apollo*, γνῶθι σεαυτόν, know thy selfe, sayeth, *Non credo id præcipit, vt membra nostra, aut staturam figuramue noscamus, neque nos corpora sumus, neque ego tibi dicens hoc, corpori tuo dico, cum igitur nosce te dicit, hoc dicit nosce animum tuum, nam corpus, quasi vas est, aut aliquod animi receptaculum, ab animo quicquid agitur, id agitur a te.* I doo not thinke he commaundeth that, to the ende we should know the stature, or feature of our outward parts, for bodies we are not, neyther I speaking this, doo speake to thy body. VVhen then he sayeth, know thy self, he sayeth, know thy minde, for the body is but as a vessell, or receptacle of the minde, that which of thy minde is done, is done of thee. And he againe entering into consideration what man was, in expresse words deliuered that he could not be poynted out with a finger, because, *mens cuiusque is est quisque*, the minde of euery man, is euery man him selfe.

Dioge. Laer.

Idem.

Tusculo. 1.

In Som. Scipio.

ſelfe. And, which chiefely is to be regarded, the word of truth which cannot erre, hath defined him to be the very image of God him ſelfe, who being ſpirituall without bodily ſubſtance, and full of all wiſedome and perfection, cannot be ſayed by the face of a foole to be reſembled, without extreame folly and impiety. Albeit therefore that the greater part, which is the groſſer ſort, will hardly be perſwaded but that a fooliſh man is a man, yet nothing may more aſſuredly be reſolued, then that ſuch wicked fooles, as by reaſon be not led, to thinke there is a God, are not of the number of thoſe which are made in the likenes of God, and are to be accounted men, by the iudgement of all learned men, diuine, and prophane. But leaſt I may ſeeme vntruly to affirme that, which the world with common conſent will gaine ſay, calling generally all men by the name of men, be they wiſe or fooliſh, good or bad, religious or vngodly; it behooueth me to render ſome reaſon why the worſer ſort are ſo called, and to ſhew as well what they are, as what they are not; albeit much harder it be, to prooue that which is true, then to diſprooue that which is falſe. It cannot bee denied but they haue the birth and the ſhape, they leade the life, and dye the death of men, yet are they not halfe men, but monſters amongſt men to be reputed. That they are men in name but not in truth, the reaſon is becauſe double is the nature of man, and a perfect man is a double man in him ſelfe, one without, and another within:

Gene. 1.

within: without his body is man, and within his minde, so as there is both an outward, and an inward man, and both in one, if that one haue the perfection of a man. That within is that same, which is sayed to be endued with reason, desirous of knowledge, apt to societie, the image of God, the best of all creatures in the world. That which God breathed into the face of *Adam*, whereby *he became a liuing soule*, that where-vnto hee sayed, *Rule ouer the fish of the Sea, and ouer the fowle of the heauen, and ouer euery beast that moueth vpon the earth*, and that same whereof the Prophet of God to God him self pronounced, saying, *thou hast made him litle lower then Angels, and hast crowned him with glory and honor*. The other, first was made of the dust of the ground, of whom God sayed, *hee was dust, and to dust should returne*, and after, *that his spirit should not alwayes striue with him because he was but flesh, and that as water he falleth vpon the ground and doth not returne, as grasse he withereth, and fadeth as the flower of the field*. VVhich accordingly was vnderstood by *Dauid*, when his dayes drawing neere that hee should dye, he sayed, *I goe the way of all the earth*, and being considered in his beginning, and after his ende truly as he is, by an auntient Father, is sayed to be, *Semen immundum, cibus vermium, post hominem vermis, post vermen, fœtor et horror*. Vncleane seede, wormes meate, after a man a worme, an ill sauour and a horror. VVhich two natures in man, as they were found to differ, so were they by name distinguished

The inward man. Gene. 2. Gene. 1. Psal. 8. The outward man. Gene. 3. Gene. 6. 2, Sam 14. 1, Kings, 2. *Bernard. medita.* Mans natures by name distinguished.

distinguished

distinguished euen at the first; the first earthly man being of the Hebrewes called *Adam*, as *homo tanquam ex humo*, and the other heauenly of the Chaldeans *Enoch*, which signifieth true man, or that man which hath vndertaken, and hopeth to call vpon God, as if he were not a man, or at the least, not a true man, whose hope is not in God. So as a godlesse foole which hath no knowledge or sence of God, being that earthly man which is dust, flesh, and corruption, beginning in vncleannes of seede, and ending in the foode of wormes, is truly sayed to be a man, though in truth he is not halfe a man. For that he wanteth the inward, that is the heauenlie man, which being much the better part, is much to be esteemed the greater halfe. And yet must it be confessed that in respect of that lesser and worser halfe, hee doth beare the name of the whole. And for as much as that part doth onely appeare, and without that, the other can haue no being in the world, nor can exercise his power but by means thereof, therefore it commeth to passe, in regard of that secresie and neere coniunction betweene them, that the open shew of the outward man, causeth all a like to be taken for men, because the better sort are apt to thinke the best of that which is doubtfull, and the worser will not suspect others, least they should condemne them selues. But when it happeneth that a shameless mouth, bewrayeth a a godlesse heart, and that the follie of a senceless braine, breaketh out into the forehead, euidently to be

Ambros. de Isa. et anima

be ſeene, then boldly becauſe truly, that mouth and that forehead, may be iudged not to be of a man, ſith manifeſtly it doth appeare, that the inward man is extinguiſhed and gone. But what of then ſhould they be thought to be? The proportion remaineth, and the lyuing body of man: True, but the minde wanteth which is the breath of life, whereby not the body but the ſoule of Adam was ſayed to become aliue; before which breathed into him, hee was a dead body, and without which breathing within vs, we are, though not dead bodies, becauſe our fleſh lyueth, yet dead in ſoule, for as much as the ſoule onely of a brute beaſt doth liue within vs; and ſo being, we are inwardly beaſts, and men onlie in outward appearance, and therefore to be named rather beaſts then men, for that it is the life and not the ſhape, the nature and not the picture, that cauſeth true things to be diſcerned from counterfaite, and truly giueth the denomination to euerie thing. VVherefore it hath pleaſed God, who alone is truth, and knoweth all things as they are, in his word to call him by the name of a man, which is according to the likenes and image of him ſelfe, and all thoſe wretched ſinners in whom that image is defaced, and that likenes blotted out, according to their brutiſh nature by the name of ſome brute beaſt or other. The corrupt and vncleane he calleth doggs and ſwine, forbidding that which is holie to be giuen vnto them, and pearles to be caſt before them: the miſcheeuous and hurtfull, Serpents

Math. 7.

Math. 23.

and

and vipers, the ſubtill Foxes, the cruell Lyons: and thoſe which haue no vnderſtanding, Horſes, and Mules. So doth God name and note them to be beaſts, which in wickednes or folly degenerate from the nature of man, and not onely them ſelues, but euen their workes he marketh with the ſame brand, ſaying, *that they hatch Cockatrice egges, and weaue the Spiders web, and he that eateth of their eggs dyeth, and their web ſhall be no garment*, whereby it is to be gathered that theyr wickednes bringeth forth poyſon, and their folly, that which ſerueth to no vſe. And to ſhew to the world that amongſt all the wicked, and fooliſh children of men, ſuch wicked fooles as in the pride of their hart, dare ſtand at defiance with God, as if his name were a vaine thing, and his power of nó force, are leaſt to be accounted men: and that they are brute beaſts in very deede, it pleaſed him to make *Nabuchodonozer* being a King, an example very notable therof, in cauſing him to be driuen from men, and to eate graſſe as the Oxen, his body to be wet with the dewe of heauen, till his haires were growne like Eagles feathers, and his nayles like birds clawes. So was he transformed into the faſhion, and liued the life of a beaſt by the ſpace of ſeauen yeares: which dayes being ended, he lifted vp his eyes to heauen, his vnderſtanding was reſtored, hee gaue thankes vnto the moſt high, and prayſed, and honoured him that liueth for euer. VVherefore, that all fooles which deny God be denied to be men, and be taken

Luke, 13. Pſal. 5, 6, 32.

Iſai. 59.

Daniel, 4.

His faſhion, not his ſhape was altered, for he retayned the ſhape of a man, lyuing without vnderſtanding after the faſhion of a beaſt.

for brute beaſts, which haue no vnderſtanding, let it not be greeuous to them ſelues, nor ſeeme ſtrange vnto others, for that the Lord God hath proued it to be true, whoſe power is an euerlaſting power, & whoſe kingdome is from generation to generation: but rather by remembring *Nabuchodonozer*, they may learne to know them ſelues, both what they are, and what they ſhould endeuour to be. VVhen his hart was puffed vp with pride, and his minde voide of reaſon: then he ſayed to *Shidrach*, *Miſach*, and *Abednego*, *VVho is that God that can deliuer you out of mine hands*? But after, being humbled by the mighty hand of that ſame God, and his vnderſtanding reſtored. *I Nabuchadnezer, prayſe and extoll and magnifie the King of heauen, whoſe workes are all truth, and his wayes iudgement, and thoſe that walke in pride he is able to abaſe.* VVhich example teacheth what they are, and ought to ſeeme, who think with them ſelues, and ſay with their mouthes there is no God; God ſhewing by the outward ſhew of him, what inwardly he was, and ſuch like are, beeing blinded with ignorance of the Almighty: a beaſt he continued, and was not reſtored to the faſhion of a man, vntill he returned to the knowledge of his God. Happy were it for all Atheiſts if in like ſort God would lay his rod of correction vppon them, whereby at the length, though after many yeares, they might be brought to know both God, and them ſelues; that heere they might ſee the end of their miſeries, which heereafter will be endleſſe,

if

if they continue in their wickednes. But if they enioy the ſocietie, and take the foode of men, yet let not the ſufferance of the Almighty cauſe them to glory, and to thinke that God is not, which is, and them ſelues not to be that, which they are. For aſſuredly the Lord God will poure out his wrath vpon thoſe heathen which haue not known him, whereby they ſhall perriſh in their folly, and he tryumph ouer them in the end. Becauſe lyuing, they were dead in ſinne, dying, they ſhall liue in torment, being iuſtly rewarded with puniſhment of continuance, for continuing in deadly ignorance without repentance. VVherefore in a word to ſay what they are, men they are without the nature of men, men of chiefe imperfection, borne to vtter deſtruction: better neuer to haue beene, then ſuch to be.

VVhat they are which continue in Atheiſme.

Chap. 3.

That out of the works of God, to ſence and reaſon it is euident that there is a God.

DArknes and light, ſight and blindnes, are not more contrary, then wiſedom and folly, then ignorance and vnderſtanding, which as in all things ſufficiently, ſo moſt aſſuredly touching God, appereth to be true. The foole ſeeth not that there is a God, and ſayeth

in his hart there is none; for his eyes are not in his head, and his hart is at his left hand: wherefore it is no meruaile that he is blind, and conſider nothing aright. But with men of reaſon contrariwiſe it is, they walke not in darknes, nor ſtumble at noone dayes, to them things ſeeme as they are, and God aboue all things is manifeſt vnto them. For heauen and earth yeeld teſtimony of his diuine nature, and magnifie his infinite power, yea all the creatures of the world are liuely witneſſes, be they dead or lyuing, and euident proofes, though they lye hidden and cannot be ſeene, that a God there is, who hath made them, and doth rule them, according to his will. So as man hauing ſence and reaſon, cannot be ignorant or doubtfull thereof, when by ſence he may perceaue, and by reaſon conſider, what thoſe creatures are which ſo notably ſet forth the being of their Creator. Opening his eyes toward heauen aboue, or to the earth beneath, he doth behold ſuch variety, ſuch excellencie of worke, ſo much beyond his skill to iudge of, ſo farre aboue his power to reach vnto, that not onely his minde is mooued to a ſodaine admiration of that he ſeeth, but his hart is touched with a ſolemne reuerence of that, whatſoeuer is Author thereof, though what it is he doth not conceaue. For reaſon, his guide, by nature leadeth him to think that ſtrange and notable effects cannot proceed but from ſome rare or worthy cauſe, and that although the cauſe in the effects be reſembled, yet

Reaſon leadeth to the knowledge of God.

are

are the effects by the cauſe excelled, beeing that which from it ſelfe giueth being to another, but more to it ſelfe reſerueth, then on the other it beſtoweth. VVherby it cometh to paſſe that looking onely vpon the frame of heauen, and face of the earth, & beholding the great beauty of them both, th'one being adorned with ſtarres of ſundry formes and bignes, the other ſet with trees,and deckt with flowers, of diuers colours and proportions, he cannot but thinke that frame and that face, of ſo exceeding beauty, to haue beene made and deuiſed, by ſome skill of excellency, where-vnto of duty reuerence doth belong. VVhich are things ſo manifeſt, and apparant, as by men of common reaſon they are ſeene and perceaued. But who ſo with a ſharpe eye doth enter into the world, and vvith ſound iudgement examine the parts thereof, he eaſily doth finde, that the whole, and euery parcell of the ſame, is like a glaſſe of Chriſtall, wherein the might and maieſtie of God doth ſhine in ſuch ſort, as that the eyes and minds of all, be they not ſtarke blind, and voide of vnderſtanding, are ſtriked and pierced therewith, ſo that they are enforced to ſee whom to acknowledge, and they cannot but acknowledge God, whom their eyes doo behold, to be the maker and ruler of heauen, and of earth, and of all things therein contayned. By the ſwift, conſtant, and continuall motion of heauen, by the courſe of the ſtarres, all obſeruing order, though thouſands in number, by the due ſucceſ-

ſion of day and night, the true patterne of life and death, by the ſeaſons of the yeare ſtill fading, and neuer fayling to returne, what can be thought, but that there is a moouer, and a ruler, of being eternall, and of wiſedome infinite, which firſt turned round the wheele, placed the lights, diſtinguiſhed the times, and hath cauſed them all, ſo long in ſuch order to continue. But let vs examine a part, the ſundry parts, of the great and little world, whom God that Lord of all, vſeth as inſtruments, and imployeth as officers, to execute his will, and to ſhew his power; and we ſhall ſee that with one voyce they witnes all, and all agree in one, that they had a maker, and haue a Maiſter, by whoſe power at the firſt they were, and at whoſe commaundement continually they are. The throne and footeſtoole of this great Lord, is heauen and earth, which are the rooſe and foundation of the whole world, of which th'one is of ſubſtance thinne and pure, and the other thicke and corrupt, the one light, the other darke, the one ſtill in motion, the other euer at reſt. VVherefore being moſt contrarily diſpoſed, impoſsible it is, that eyther of the other ſhould be cauſed; ſo as in the contrariety of their nature, they acknowledge they had a Creatour, who at the firſt made them to be ſuch, as neither could haue being by the others helpe. Betweene them, to fill and take vp, the heigth, and the depth, the length and the breadth of the whole; fire reaching heauen, water touching earth, and ayre poſſeſsing the midle roome,

The Elements the s

roome, are placed and ioyned to, and with them both, as vniuerſall Miniſters of that mighty generall: But what are their natures? Moſt repugnant, and vtterly diſagreeing, fire hote and dry, water moyſt and cold, ayre hot and moyſt, earth cold and dry, more apt to deſtroy, then able to make or preſerue one another. And why are they ſuch? To ſhew that they are not of them ſelues, and that all things of them ſhould conſiſt. For all naturall bodies whatſoeuer receaue conſtitution from them, as they their power from the iuſtnes of their temperature, which being vnable of them ſelues to make, by reaſon of their contrary and diſagreeing qualities, they craue an vmpier, not onely of fulnes to ſupply their weaknes, and of indifferencie to ioyne them with equallity, but of authority abſolute to commaund their ſeruice, and of wiſedome infinite to direct their courſe; which euer tending to the worlds good, and neuer fayling to the worlds end, excludeth chaunce, and prooueth choyſe, as well in their placing, as in their ordering, and that by him to haue beene made, which could doo all, and would doo beſt. Conſider how they are placed, and how ordered, and both will appeare to be ſo as therein the power and wiſedome of God doth ſo appeare, as wonderfull it is to conſider. The fire being full of motion, cleare and pure, as beſt agreeing with heauen which euer mooueth, with the cleare ſubſtance thereof, and purity of the bodies therein, is ſet next ther-vnto, whether it may ſeeme

The repugnancie of their nature prooueth there is a God.

The power and wiſedome of God in placing & ordering the Elements.

eaſily

eaſily to haue beene carried, being light of nature, and giuen to aſcend; but howe ſtrange is it that there againſt nature, it ſhould be helde within a ſphere, and not ſuffered to mount. The earth maſſie, heauy, and full of droſſe, was fitteſt to be at reſt. VVherefore it was layed loweſt, and from heauen that reſteth neuer, remoued fartheſt, & although it cannot but preſſe downward by reaſon of waight, yet can it not fall down from one appoynted place, where it hangeth, and vpholdeth it ſelfe in miraculous ſort. The water that is cold, and moyſt, and leaſt meete of all the reſt to haue the company of fire, farre from that, and next vnto the earth, wherwith it well ſorteth, being cold and ſomwhat heauie, is beſtowed, but ſo, as in wonderfull wiſe it cõpaſſeth, ſurmounteth, and not ouerfloweth the ſame, beeing penned in with banks, not made or deuiſed by any creature whatſoeuer. Then is the ayre which is warme & moyſt, placed betweene fire and water, as betweene two aduerſaries a ſtickler, being friend to eyther ſide, through qualities agreeable to eyther part. It reacheth vp to the one, and downe to the other, and although it be ioyned to them both, which are mighty and mercileſſe, yet being weake and of ſmall force, it doth both preſerue it ſelfe in ſafety, and hold thoſe in continuall peace, which continually are diſpoſed to warre. So are they martialled in places beſt agreeing to their natures, that according to their moſt power, they may execute their beſt ſeruice, at the will of their

- *Pondere terra ſuo ſubſedit. Ouid. faſt. 3*

their Commaunder. And to the end they ſhould all agree in mixture, which are diuers or contrarie of nature, for that all naturall bodies, haue beeing and conſtitution of them, they are each to other ſo ioyned, and coupled in fellowſhip, that they are all in all, and hold together a perpetuall friendſhip. For fire extinguiſhed, paſſeth into ayre, ayre thickned, groweth into water, water mudded, incorporateth into earth; and againe, earth into water is diſſolued, vvater into ayre exhaled, and ayre into fire extenuated: whereby it commeth to paſſe, that none is alone without the others company, and all are ſetled in a common ſocietie, which holding, they giue conſtitution to other things, and bring no deſtruction to themſelues. For as in themſelues, ſo in other things conſidered, they are mingled in ſuch ſort, as one is Maiſter, and the reſt giue place, which cauſeth them to reſt in peace. O the depth of that wiſedome, and riches of that power which hath placed, diſpoſed, and ioyned them in ſo wonderfull wiſe, and to ſo neceſſary vſe. Heereof it is, that within the bowels of the earth, vaines of ſundry mettalls, & quarries of diuers ſtones are found, in colour and nature, one differing from another, that out of the earth varietie of hearbs and flowers doe ſpring, whereof none in ſent, leafe, and vertue doe agree; that trees are vnlike, in barke, and in fruite: that all brute beaſts, are knowne ſo vvell a ſunder, and that as well the fiſhes of the Sea, as the fowles of the ayre, are ſeene infinitely to differ. For

The tranſmutation of elements

Frō whence the varietie and diuerſitie of creatures.

as the earth is a receptacle of all influences descending from heauen, & like a mother bringeth forth, and feedeth those things which are begotten with in her, herselfe receiuing nourishment from water, breath from ayre, and naturall heate from fire; of which according to the seuerall quantities which she receiueth, she yeeldeth forth her broode, more or lesse participating of euery of them, but taking most from herselfe, because in herselfe shee ouermatcheth all the rest, so after the like manner, all liuing things bred or fed vpō the face of the same, and within the depth of the Sea, haue theyr beeing, being earthly, watery, or ayrial, according to the place of which they are, & temperature which they receiue; and all by the inwarde power they haue, to moue, or to rest, to increase, or to decay, shew forth that first power whereby strength was giuen to those elements at the first, to strengthen all things which of them should consist.

Manili. Astro. 1.

Hoc opus immensi constructum corpore mundi
Membraque naturæ diuersa condida forma
Aeris atque ignis, terræ pelagique iacentis
Vis animæ diuina regit, sacroque meatu,
Conspirat Deus, et tacita ratione gubernat,
Et multa in cunctas dispensat fœdera partes,
Altera vt alterius vires faciatque feratque.

This worke of world so huge framed into a body
And parts of nature formed formes diuers to bewray,
Of ayre and fire, of earth and sea, which low doth lie

Soules

Soules power diuine doth rule, and by a ſacred way
God doth with all conſpire, and gouerne ſecretly,
And ſo doth many leagues betweene al parties make,
That each, each others vertue may both giue & take.

Hee which ſo ſayed, was deceaued in that hee thought the heauen and the elementes to haue ſoule and life: whereby they are mooued, and ordered, but he perceaued truly, that by the ſecret working of God they all are gouerned, and by him ſondry wayes vnited, to make and to ſuffer each others vertue and power. But daylie experience may ſeeme to controle what hath beene ſayed touching the places, and the peace, which the elements are ſayed to hold. For it is ſeene that water is drawn vp neere the fire, which ought to remaine below the ayre, and ayre paſſeth downe into the earth, whoſe place is prefixed aboue the water, whereby their peace is broken, and they are at warre amongſt them ſelues, the ayre thundering aboue, and the earth trembling below. True that ſo it is, and fit it ſhould be ſo, the more to ſhew his authority that doth commaund, and their dutie which doo obey; for thereby appeareth his power in heauen and on earth, when he thundereth from heauen, and ſhaketh the earth, and that the elements are his inſtruments to vſe at his pleaſure, when he maketh them to followe and to forſake their nature. VVhich is done, the water aſcending, and the ayre paſsing downe, and after the ſame

water falling downe when the cloud is broken, and that ayre going vp when the earth is opened, and both returning to their appoynted quarter, and executing as before their preſcribed order, to the quiet preſeruation of the world. So as ſounding the thunder, the eare doth heare, and the earth ſhaking the eye doth ſee, and when both are calmed, of both we are aſſured, that one ſupreame there is, whoſe onely will as dutifull ſeruants to their onely Soueraigne they all obay. VVhereas were they of them ſelues, and ſubiect to no higher power, which could commaund their ſeruice, and correct their diſorder, in the world, nothing ſhould be but a generall Chaos and confuſion of all together. They could neyther be deuided for each others ſafetie, nor mingled but to each others hurt. For, would fire continue vnder heauen and aboue ayre, without conſuming the one, or waſting the other? The nature of it being continually to be fed, or immediatly to be extinguiſhed; or ſhould not the earth by the ayre be rent a ſunder, or by the water be ouerwhelmed, the ayre pearcing into euery corner, and not indiuring to be ſmothered, and the water ouerflowing whatſoeuer it lyeth ouer? No more poſsible were it they ſhould be mingled, and not deſtroyed, following their nature, which beeing contrary, would neuer ſuffer them to agree. So ſhould they haue no beeing, nor cauſe any other thing to be. VVherefore the heauen, and the elements, the placing and the ordering, the open ſhew

The eare and the eye, perceaue there is a God.

and

and the hidden ſtrength of them all, beare witnes, and make proofe, not to be denied, impoſsible to be diſprooued, that there is a God. The conſideration whereof might ſuffice, and needleſſe it were to ſeeke further, were it not too great an ouerſight for man to ouerlooke him ſelfe, who beeing the worthieſt creature of all other, is the fitteſt to ſet forth the glory of his Creatour, by whoſe admirable wiſdome he is of ſuch incomparable perfection, that his body is the patterne of the vniuerſall world, and his ſoule the picture of the immortall God. So that in him, more then in all the reſt, God is to be ſeene and knowne, his body ſhewing outwardly the worke of his hand, and his ſoule inwardlie bearing the image of him ſelfe. His body of earth doth repreſent whatſoeuer is betweene heauen and earth; yea, the very heauens them ſelues are figured, all naturall cauſes contayned, and their ſeuerall effects produced therein. Three heauens there are ſayed to be, which the members of the body deuided into three parts, make a liuely reſemblance of. The lower ſeruing for generation and nouriture, are like the loweſt heauen, within the compaſſe wherof, the elements are found: for as from them all beaſts, plants, trees, liuing, and other things, haue being, receaue nouriſhment, growth, motion, and ſence; ſo of foure humours there ingendered, all the members are made, fed, mooued, and augmented, The ſame agreeing in nature, as in number, with the elements, and producing effects

The body of man the patterne of the world, and his ſoule the picture of God.

Three heauens reſembled by the body of man, deuided into three parts.

in all aunſwerable vnto them ; choller being hote and dry as fire ; blood warme, and moyſt as ayre; fleame as water cold and moyſt; melanchollie as earth, cold and dry ; of which altogether a perfect mixture, and iuſt temperature beeing made, the growing lyfe of plants, and that which to brute beaſts giueth motion and ſence, in the body of man is found & doth appeare. The vpper part in which the hart is ſeated, may be compared to the higher heauen, the eight ſphere wherein the ſtarres are fixed, which holding one iuſt and continuall motion, giueth light and life to all the world beneath, through ſhining beames, and comfortable warmnes it ſendeth downe, and euery where beſtoweth: for ſo the hart being ſtill in motion, after a iuſt proportion preſerueth the whole body, in life and health, by ſending forth the ſpirits of life, wherewith it is well ſtored into all the parts by vaines and arteries in due courſe to be conueighed. Laſtly, the head the vppermoſt part, is as the third and higheſt heauen, there ſitteth the minde as in a Tower, and doth behold, gouerne, and direct all the actions of the whole body, cauſing it to mooue and to reſt, to performe and to forbeare, what ſeemeth good there-vnto, euen as that excellent almighty power from that high throne his ſeate, mooueth the heauens, directeth the ſtarres, and preſerueth all things within the compaſſe of the world . VVherefore it is not without cauſe that man is ſayed to be μικρόκοσμος, a little world, when as his body alone beeing but

Man a little world.

the

the one halfe, & the worſt part of him is the figure of the whole, and with good right may bee termed κόσμος, in regard of the great beauty which aboue other creatures it hath; and ſerueth no leſſe then all the world beſides, to ſhew the great excellencie of that power, which firſt was the founder & framer thereof. VVhoſe exceeding beautie cauſed ſome to thinke that God himſelfe was like there-vnto, ſuppoſing the faireſt and fineſt ſhape, to be moſt fit for the beſt and diuineſt nature. VVherein they were like deceiued, as if they ſhould haue thought, the counterfaite of *Venus* to haue reſembled the countenaunce of *Apelles*, the ſame being for excellencie of worke the chiefe ſpectacle of his Art, but altogether vnlike the fauor of himſelfe. But ſtrange it may ſeeme, and incredible it may bee thought, that man alone, eyther in part or in whole, ſhould repreſent the world, which conſiſteth of thinges both contrary in nature, and infinite in number. I confeſſe it is ſo ſtrange, that it is a vvonder, but vvonderfull is that God, who to ſhew the greatnes of his power, could make man ſo ſtrange a creature, that in varietie what of outward ſhape, and vvhat of inward conceite, hee ſhould expreſſe and excell all other things whatſoeuer. Sundry are the ſorts of mettals and ſtones hidden vnder the ground, infinite are the kindes of hearbes, trees, and fruites, growing, and of beaſts going and creeping on the earth, ſo of fiſh ſwimming in the Sea, and of fowle flying in the ayre: all which are framed of ſo iuſt a ſhape

Cicero de natu. Deo, 1.

Man in him ſelfe reſembleth all creatures.

ſhape, and of proportion ſo agreeable, as of each kinde found within the ſame region, and vpon the ſame Coaſt, all, or moſt of all are ſo like, as not the like, but the ſame they woulde ſeeme, were they ſet a ſunder & not ſeene together; and yet if all at once could be viewed, ſufficient difference to ſhewe the diuerſitie of each kinde might bee noted. But amongſt all the childrē of men, not any two, though bred within the ſame climate, though borne of the ſame parents, coulde euer be found, in whom difference did not appeare, of heigth or of breadth of feature or of fauour, Albeit for number and place of all members, and parts, they are all as one. Many haue beene ſayed exceedingly to haue reſembled each other, and none more then *Alexander* and *Epheſtio*, whereby the Mother of *Darius* was occaſioned in ſteed of *Alexander* to ſalute *Epheſtio*; but though both were ſtrangers vnto her, ſhee ſoone found that ſhee was deceiued, and craued pardon of her error. Some-what there is which better is diſcerned, then can bee deſcribed, that cauſeth amongſt all men ſuch difference to appeare, as eaſilie one from another, and euery one may be knowne a ſunder. By which diuerſitie of ſhape in his owne kinde, expreſsing the variable ſhew of all kindes of things whatſoeuer, it is to be thought that he was made to repreſent not any one, but all the creatuers of the world: vvhich yet to make more manifeſt, ſome things hee hath of them all, whereby in him alone theyr counterfaite may ſeeme to be drawne,

Valer. Max.

In man ſome thing reſembling euery creature.

and

and layed open to be ſeene. His fleſh is as the earth, ſound, ſubſtantiall, and firme, it is braunched with ſondry vaines, as the earth is diſtinguiſhed with diuers mettals. VVhich therefore are ſayed to lye in vaines, becauſe they follow the like courſe, and are diſperſed a like: inwardly with bone, as the earth with ſtone it is ſtrengthned, it is quickned and nouriſhed, with the ſame life that cauſeth plants to ſpring and hearbs to grow, and like times it hath for the renuing and decay of blood, as they haue for the riſing and falling of their ſap. It feeleth a VVinter and a Sommer, a ſpring and a fall, it is alſo furniſhed with thoſe ſences, which euery ſenſible thing hath, of which ſome others want ſight, ſome hearing, ſome one ſence, ſome an other, and yet perfect in their kinde, that not wanting any, if nature be not wanting vnto it. And as in the outward faſhion and diſpoſition of his fleſh, ſo in the inward motions and diſpoſitions growing from the ſame, he is to him ſelfe vnlike, and like to all the reſt beſides, that are moued or affected in any ſort. Of diuers creatures the motions are diuers, and as by kind they are ſeuered, ſo are they ſeuerally affected. Serpents are wilie, Doues ſimple, Lyons are bold, Deare fearefull, VVoolfes are cruell, Sheepe gentle, Aſſes are dull, Horſes quicke, Cammels ſlow, Roes ſwift: and not one, but all ar moſt of all of the ſame kinde a like. VVhereas of men, one is ſimple, an other ſubtill, one fearefull, an other hardy, one is gentle, an other cruell, one quicke, an other dull,

Man vnlike to him ſelf, and like to all creatures in their affection.

Difference betweene men.

Man differeth from him ſelfe.

one ſwift, an other ſlow; ſuch difference there is betweene one man and an other. Yea, oftentimes ſuch odds there is betweene a man and him ſelfe, as not the ſame, but an other then him ſelfe he ſeemeth to be, for he is both ſimple, and ſubtill, both gentle, and cruell, both hardy, and fearefull, both dull, and quicke, both ſwift, and ſlow: ſubtill to deceaue an other, and ſimple to auoide his owne danger, cruell where he hateth, and gentle to thoſe he loueth, hardy againſt a naked faynt harted enemie, and fearefull againſt an armed reſolued aduerſarie, ſwift to reuenge, and ſlow to forgiue, dull in learning the beſt things, and quicke in apprehending the worſt. So is he moſt vnlike to him ſelfe, and like affected to all the reſt, yea ſondry more affections he hath then all the reſt beſides. For what beaſt is iealous or malitious, what giuen to reuenge, or mooued with compaſsion, which doth hope or diſpaire, which counterfaite, or diſſemble? The Leopard is not ſo changeable in the ſpots of his skinne, as man is variable in the affections of his minde. Innumerable are his fancies, vnſpeakable his conceits, infinite his deuiſes and deſires. The daily new faſhions of attires, the ſondry formes of ſumptuous buildings, the rare inuentions of all kinds of arts, faculties, and miſteries, are euident proofes that the humours of mens minds are euer flowing, and like the riuer Nylus, *Semper aliquid apportant noui*. Bring euer forth ſome new thing or other. VVherein I muſt confeſſe, he goeth beyond

yond all creatures by reaſon of reaſon, wherewith alone he is indued. VVhich being captiuated by the ſtrength of affection, followeth the ſway, and altereth the courſe thereof, adding force incredible there-vnto. But by that which hath beene ſayed, euident it is, that of all worldly things the lineaments are drawne in the very body, and bodily affections of men, be they neuer ſo many in number, and ſo diuers in nature: his outward proportion, and inward diſpoſition beeing infinite in varietie. VVhich notwithſtanding, is not a more faire picture of the world, then his ſoule is a liuely image of God, the ſame dwelling in that earthly tabernacle, as God ſitteth in his heauenly throne. It is ſimple without mixture, and ſpirituall without bodily ſubſtance, it mooueth, and is not mooued, it neuer reſteth, and is euerlaſting, it is one in nature, and deuided in power; and being in one, and the ſame place at once, and in the ſame time, it runneth through all the places of the earth, it remembreth things paſt, perceaueth things preſent, and beholdeth things to come; it ſeeth all, and of nothing is ſeene againe; rule alſo it beareth, and cannot be ouer-ruled in thought, or iudgment, ioy, or greefe. All which are properties belonging to the nature of God, and not found in any naturall thing, but onely in the ſoule of man, which from God was breathed into him. VVherefore, for the true reſemblance betweene them, the heauenly God hath beene ſayed to be an immortall man, and an earthly man

Reaſon following affection giueth ſtrength there-vnto.

The ſoule of man the liuely image of God.

God ſaid to be an immortall man, and man a mortall God.

Celius Rhodi. ex Mercurio.

man a mortall God, man being taken in respect of his diuine soule for a God on earth, and God esteemed in regard of that humaine image, to be a man in heauen. Such was the conceit of a mortall man, who perceauing that diuine part of him selfe, farre to excell, and greatly to differ from his earthly nature, could not but thinke that there was a deity of like quality, that was Authour thereof. So is the being of God fully prooued, in being so truly resembled by that, which such a creature could neuer haue beene, had it not by such a Creator beene caused to be, as is a God spirituall and immortall, that euer was, and euer shall be. For impossible it were that a bodily substance should beget a spirituall essence, and that from mortall seede an immortall soule should spring. Remooue the opinion of God, whose works are as well aboue the compasse, as within the course of nature, and it cannot be, but that affinitie there must be, between the spring, and the streame, the seede, and the fruite. VVherfore, what could not be made by naturall meanes, whose bounds are certaine, must be thought to haue been created, by a power supernaturall whose limits are vnknowne; which being discouered in effects to be wonderfull, is to be deemed a cause admirable, in all heigth of reuerence rather to be esteemed, then either to be denied, or doubted of. Sith then the image of God is lodged within the body of man, and continually doth present it selfe, to the view of reason, no lesse then the face lyeth open

The being of God proued, by the being of the soule so like vnto him.

The cause by the effects discouered.

open of the eye to be ſeene; as impoſsible it may ſeeme that a man ſhould think that there is no God, whoſe picture within him ſelfe the eye of his mind doth ſtill behold, as it is incredible that ſeeing his owne face in a glaſſe, he ſhould not iudge it to be the face of him ſelfe. For more certaine is the ſight of reaſon being ſound, and leſſe ſubiect to deceite, then is the iudgement of the outward ſence, which ſondry wayes by outward meanes may be deluded. But if any be ſo blinded with the miſt of ignorance, that by looking into his owne nature, he cannot diſcerne that image of God, yet turning from him ſelfe, and caſting his eyes vpon the creatures of the world, if any thing he can thinke, he cannot but think, that there is a God. For what can be thought to mooue heauen, but that which made it? VVhat to open and ſhut the gates thereof, one whereat the Sunne goeth forth in the morning, the other wherin it returneth in the euening, but that which dwelleth therein, and hath rule ouer the ſame? VVhat to ſet in order ſuch an army of ſtarres, and to cauſe them all to hold one certaine & iuſt courſe, but that to which all things are eaſie, and nothing is impoſsible? VVhat to reſtraine the fire from aſcending, and the earth from falling down, to keepe the Sea from ouer-flowing, and to ſet peace betweene fire and water, in diſcord to make vnitie, and a friendly coniunction between things of contrarie diſpoſition, but that power which hath power ouer heauen and earth, and doth commaund

and controle, both nature her ſelfe, and all naturall things whatſoeuer; and what ſhould that be, but euen that which in power, wiſdome, and perfection, is infinite, admirable, and incomprehenſible? That of the Grecians is called Θεος. for the ſharpnes of his ſight, and ſwiftnes of his courſe, becauſe he ſeeth all, and ruleth ouer all in a moment. Of the Latines *Deus*, for that of his fulnes and bounty, hauing all, he giueth all that the world hath; of the Engliſh, God, for as much as in reſpect of excellencie he is only good, and goodnes it ſelfe to be eſteemed. If then it ſtand with reaſon that nothing can make it ſelfe, and no power other then God, can be found or imagined ſufficient to performe the leaſt of thoſe thinges before mentioned, reaſon doth aſſure vs that there is a God, and ouer and aboue reaſon, euery ſence: for the light of heauen doth ſhew it to our eyes, and the birds of the ayre doo ſound it into our eares, we taſt it in the fruites of the earth, and the ſweete ſauouring flowers breathe it vp into the very braine of our heads, ſo as we are enforced to feele, perceaue, and vnderſtande the ſame. VVherefore vnreaſonable and ſenceleſſe is that man that ſeeth not, and beleeueth not that there is a God.

Chap. 4.

That reaſon and ſence may iudge that there is but one God.

THE world conſiſting of heauen and earth, it may ſeeme to haue beene the pleaſure of God, the maker of them both, to place in eyther of them, one ſpeciall creature, that for excellencie and vnity of nature, ſhould be the picture & image of him ſelfe. The ſunne in heauen, and on earth the ſoule of man, to the ende that man, of whom chiefely he would be honoured, beholding the ſunne with his bodily eye, and with reaſon the eye of his minde, looking into his owne nature, as well without, as within him ſelfe, might perceaue, that a God there is, and that there is but one: who doth both ſhine in heauen, as that glorious ſtarre the Sunne, and rule on earth, as that excellent creature the ſoule, where-vnto all other liuing creatures are ſubiect. Of this it hath been ſpoken, of that it may be ſayed, that being in the firmament aboue, it exerciſeth his power on all the creatures below, and holding an vnitie in it ſelfe, it diſperſeth it ſelfe through the corners of the world, and giueth light to euery ſtarre that ſhineth, and cauſeth life in euery thing that liueth, and is of ſuch brightnes, that it darkneth the moſt glittering ſtarres, and dazeleth the

The Sunne a reſemblance of God.

the sharpest eyes, although neither starre haue light, nor eye sight, but by meanes thereof. So as verie notably it expresseth the nature, and the power of that onely and mighty God, who from aboue beholdeth, and ordereth all thinges whatsoeuer or wheresoeuer beeing, and giueth sight and vnderstanding to all, albeit in his greatnes and glory, of none he can be seene or vnderstoode, and yet as the Sunne is visible to the eye, and the soule subiect to the sight of reason, so God in a measure, is truly saied sensibly to be seene, and iudicially to be conceaued, of all those which haue eyes to behold, and reason to consider such creatures, as he hath ordayned to be witnesses of his nature. But the soule being buried in the body, as in a graue, which therefore is called σῶμα, *quasi* σῆμα, the graue of the soule, and the Sun shining in heauen openly to be seene, the eyes of men haue beene drawne to looke vpward, and there to seeke God, where manifestly appearing, they could not but see him in all glory and maiestie to shine. Howbeit, in searching to know what he was, their errors were as grosse, as their opinions were diuers, Some thinking the Sunne, others the Moone, and other-some the whole circuit of heauen, to be God. And no meruaile that they were deceaued, when by the low reach of naturall reason, they sought to apprehend the high mistery of that supernaturall power, which is infinite and incomprehensible: But that it was onely one, otherwise they could not thinke,

God of man in a measure seene and conceaued.

The body the graue of the soule.

By naturall reason impossible to know what God is.

reason

reaſon manifeſtly teaching, that otherwiſe it could not be. For when by conſideration of all naturall things it is euident, that nothing is of power ſufficient to make or to mooue it ſelfe, *and* that conſiſting of contraries, they are more apt to deſtroy, then able to cauſe or preſerue one another, moſt reaſonable it is that there be, becauſe of neceſsitie it is that there muſt be, a maker, a moouer, and a ruler of them all, and how? A maker, of omnipotencie to doo what he will, a moouer, of authoritie to diſpoſe as he will, and a ruler of all goodnes and excellencie, to order and preſerue all according to his will; elſe were it impoſsible that the world ſhould haue been made, mooued, and ordered as it hath been, conſiſting of parts no leſſe repugnant in nature, then infinite in number. VVhich the Grecians well obſeruing, found out three names aunſwerable to thoſe three properties, and gaue them all to one God; as agreeable onely to one alone, calling him διὰ, ζῆνα, and τὸ ἀγαθὸν, ſomtimes by one, and ſomtimes by the other; διὰ, as that wherby all things are cauſed to be, ζῆνα, for that he giueth life and motion to all, & τὸ ἀγαθὸν, in regard of his excelling goodnes, in gouerning and preſeruing both the whole, and euery particuler whatſoeuer. VVho ſo being as in very truth he is, the originall cauſe from which all things doo proceede, the roote of life out of which all life doth ſpring, and the fountaine of goodnes, from whence all good doth ariſe & flow, then is he but one, for it cannot be that more then

Ariſtid. in hymno, in Iouem.
Diogē. Laerti.
Celus Rhodi.
The Grecians by three names expreſſed the nature of God.

The cauſe of cauſes can be but one.

one, that cauſe, that roote, and that fountaine can be. That cauſe of cauſes, that is, the cauſer of all things, was to haue being, before any thing had beginning, and be he muſt onely by, and of him ſelfe, for be he could not by participation of any thing elſe, when all whatſoeuer is, or euer was, by him was made, and from him did proceede. So was he the firſt, yet not by priority of time, by worthines of nature, or by order of beginning, for he was before time, aboue nature, and without beginning, but firſt, becauſe all were after him, and none equall and together with him: And as the firſt, ſo the laſt, for hauing no beginning, he can haue no ending, being vnborne he cannot dye, if nothing had power to make him, what can be able to deſtroy him? Then being the firſt and the laſt, the beginning and the end, he is that he is, and ſhall be that he ſhall be, when all things that are ſhall not be, not as now they are, but changed in nature, as he can neuer be, that is aboue nature, and therfore one alone, and the ſame. And being the firſt and the maker of all, he was almighty, and had all power in him ſelfe. But ſo he could not be, if any other were of like power, and could doo as much as him ſelfe. For what is giuen to the one, is taken from the other, ſo as what the one hath, the other wanteth, and to haue any want at all, were againſt the nature of eyther, there being no fulnes where there is want, nor perfection where defect is found. If then a maker and almighty, as he muſt be that is God;

God; there can be no partner of his power, there ought to be no pertaker of his glory. Neither possible is it that life should be giuen by more then one: whereof the roote must be one or none, for when all things that can be liuing of contrary qualities must consist, and life is nothing else but an vnion of body and soule, which can neuer be vnited but when those contraries of disposition to one iust, and peaceable constitution are reduced, wherby nouriture groweth, and strength doth ensue, it followeth that whatsoeuer giueth life, must be of all vnitie, without any the least diuersitie within it selfe; otherwise, if any difference it should haue, and not altogether be one, wherein it wanted indifferencie, more to the one, then to the other it would incline. So should there be no equality of mixture for partiality of fauour, and so no peace, no vnity, no life should be, wherefore one in nature, one in number, one in all, that one which is the authour of life ought to be. If it be sayed that Gods may be the same in nature, and yet sundry in number, and that in them giuing life, no such vnity is required, but that which may fall into more then one, no affinity being betweene the life giuers, and the liuing things, betweene the nature of Gods, and the naturall parts of the world, it must be aunswered, that in trueth to God neyther nature nor number can be ascribed, he being an essence in no sort to be conceaued; if not supernaturally and in singlenes he be considered. For although he be not

God seene of men in the glasse of nature.

seene of men, but in the glasse of nature, yet therin his greatnes doth appeare so much to exceede her compasse, as easily they perceaue, and assuredly resolue that he is so much aboue, and so farre without her reach, as that he cannot be subiect to the force of her lawes. VVherfore, when mortall men according to theyr naturall vnderstanding search for him, they finde what he is not, and there-vpon conclude him to be that which most probably they conceaue him to be, though his fulnes of theyr weaknes can neuer be comprehended. VVhereof it hath been, that sundry wise & learned men haue thought no better way to define what he was, then by way of deniall, to shew what he was, not saying that neyther the heauen, nor the skie, nor the sun, nor the moone, nor the elements, nor the world was God, but the works of God, and therfore God to be the maker of all. So reason teaching that multiplicity must needes be after vnity, and that one there must be, before many ones there can be, the same concludeth, that God which is the first, cannot be *multiplex sed vnus*, not many but one. Againe, sith nothing can be compounded which may not be dissolued, it followeth, that God which is euerlasting without dissolution, could not be but eternall without composition, and therefore *ens vnum et simplicissimum*. And so being most reasonable it is to thinke, that he that is onely, and merely one, one in all vnity and simplicity, is fittest to set at one those things which are of contrary disposition, he being

being not likely to leane to eyther ſide, who hath nothing in him bending to eyther part, whereas being many and diuers (as diuers they muſt be, if they be manie) they could not poſsiblie make a peace, where contrariety mooueth a warre. For how ſhould things ſubiect vnto them, by them be drawne together, who through diuerſity of them ſelues are not one, but ſtand aſunder? How ſhould fire end water, become friends, if as *Thales* thought, there were one God to doo all out of water, and one other, as *Heraclitus* might as wel haue thought, to doo as much out of fire. There could not, nor there needed not an attonement to be made betweene them, if both Gods had power a like by eyther, without the helpe of other to doo what he would. But they muſt be vnited and coupled as man and wife, before any lyuing thing can be brought forth. *Dioge. laerti.*

Quippe vbi temporiem ſumpſere humorque calorque *Ouid. meta. 1.*
Concipiunt, et ab his oriuntur cuncta duobus,
Cumque ſit ignis aquæ pugnax, vapor humidus omnes
Res creat et diſcors concordia fœtibus apta eſt.

For when moiſture and heate haue had temperature
They do conceaue, & from them two ſprings al increaſe,
While fire with water ſtriues made is the creature
By vapor moiſt, for breed being apt the warring peace.

Fire as the man, and water as the wife, are to be conſidered, who being ioyned in marriage, their

iſſue it is whatſoeuer hath life, for all liuing things conſiſting of body and ſoule, there muſt be moyſture to breede a bodily ſubſtance, and heate to bring foorth a lyuing ſoule, whereof the experience is ſeene in the egge, and in the bird, the egge being firſt a ſubſtance full of moyſture without life, and after a bird by long and continuing warmth, quickned, and made aliue, yet of it ſelfe neither moyſture can make the body, nor heate the ſoule, but both well tempered, cauſe and ioyne together both a body and a ſoule. VVherefore, ſith fire and water muſt be made friends, that heate and moyſture may meete and ioyne in one; ſith a iuſt temper by an equall temperature of contraries muſt be made, that one conſtitution of diuers natures, as one harmony of ſondry times may conſiſt, before eyther life can be had, or nouriture can be yeelded; great reaſon it is, that he that ſhould draw all into one, ſhould be but one, and alone, without the fellowſhip of any other, that none there ſhould be to reſiſt his power. And not otherwiſe can it be ſuppoſed, that he is, or can be, being that ἀγαθὸν, from whom as from a fountaine all good doth flow, he muſt be *ſummum bonum*, & *ſumme bonus*; the chiefe good, and chiefe in goodnes; and therefore one God, without match or peere. Goodnes in him, and he in goodnes ought to excell, and that incomparably, becauſe all good into all parts of the world is deriued from him, and he alone in good eſtate doth preſerue, gouerne, and order all. The Sunne

ſhineth,

ſhineth, the earth flouriſheth, trees grow, beaſts mooue, and man through him and by him, doth enioy whatſoeuer is good in euery of them. How then can he be compared with, if all good from one, nothing from an other can proceede? If any be his equall, then doth he not excell, if he alone commaund, and all the reſt obey, who is his fellow ruler, whoſe authority is like vnto his? It was not without ground that of old *tota Muſarum chorea*, all the whole company of Muſes were ſayed to ſing and daunce *ad imperium Apollinis*, at the commaundement of Apollo: and of him, παίτα πόλον παιδὶφ πολυκράτου ἁμιλλᾳ, with his lowde Citherne he gouernes all the world: thereby the rule of one God aboue all, and the thankfull obedience of all on earth, to one alone was intended and ſignified: who therefore is ſayed to be called *Apollo, quaſi* ἁπλοῦς, that is ſimple, and one, or ἀν' ἕνων, as ſequeſtred from others, and without company alone. But if it be thought that for the rule of the world there needeth not a chiefe King, and that there may be fellow Gods in heauen, as men haue peeres on earth, and that one God is not ſufficient to be the authour and worker of all good; let it be ſought if it be reaſonable, and by reaſon it ſhall be found to be impoſsible, that the whole world ſhould be ruled, as it is, and ſo long as it hath beene, all things being ordered with ſuch wiſedome, and held in one ſetled courſe without deſtruction, if there were more rulers of the world then one, who being of equall power, and of deuided

Cælius Rhodigi. 1.

Orphe. in hymno Apollinis.

Plato in Cratilus.

Impoſsible the world ſhould be ruled by more Gods then one.

uided rule, could not but ſtriue to excell, which of all things to the nature of God is moſt agreeable. Then ſhould there be warre in heauen without end, for who ſhould giue place, the warriers being equall that doo contend? And in the world nothing but contention and trouble, the fire with the water, the ayre with the earth, the ſtarres with the planets, all powers both high and low, both heauenly and earthly would fight; for how ſhould the Subiects be at peace, their Soueraignes being at variance? VVhich ſo being, what could enſue but confuſion and deſtruction? VVherefore, the quiet peace of earthly creatures, the wonderfull harmony of heauenly bodies, the iuſt returne, and neuer failing courſe of euery time and ſeaſon, doth ſhew and prooue, that to one power and one will, that is to one God, whoſe power is his will, they are ſubiect all. Day to day, and night to night; the Moone to the night, as the Sunne to the day, the one to the yeare, as the other to the moneth, is a witnes, that more rulers then one they know not, that more Gods then one they haue not. If it be ſayed notwithſtanding, that which hath beene ſayed, that by the iudgement of auntient Poets, men of learning and wiſedome, it may be thought there are more Gods then one. For that by them ſeuerall kingdomes to ſundry Gods were allotted, as if one were not ſufficient to gouerne all. It may be aunſwered, that thereby their meaning was to beate downe the pride of earthly Kings, who could not

Why many Gods by the Poets fayned.

be

be contented with their owne, but thought themselues fit, and ambitiously sought to rule the whole world. And that therein also did appeare that multiplicity of Gods, doth ouerthrow the dignity of a God, that from many, many mischiefes would ensue, and that to rule in order, keepe in peace, and in happines to preserue the world, there needed but one, and more then one there could not be. For their authority being deuided, and seuered sondry wayes, they were euer at strife and contention together, about the sauing or destroying of men, armies, Citties, and common wealths.

Mulciber in Troiam, pro Troia stabat Apollo,
Aequa Venus Teucris, Pallas iniqua fuit.
Mulciber against Troy, Troy might Apollo trust,
The Troians Venus found vpright, Pallas vniust.

Ouid. Trist. 1. Eleg. 2.

Mulciber at the request of *Iuno*, made armour for *Achilles*, deliuered him from *Xanthus*, pursued the Troianes with fire, & was ready to burne men, Citty and all, but was pacified by *Iuno* againe. *Apollo* being angry with the Grecians, sent a plague amongst their shipps, encouraged the Troians against them, saued Troy by repulsing *Patroclus*, and hid *Agenor* from *Achilles*, by casting such a mist about them, that the one had oportunity to flie, and the other no light to pursue. *Venus* was indifferent to both sides, shee rescued as well *Paris* the Grecian, from the force of *Menelaus*, as *Aeneas*

Homer. Iliad

The contention of the Gods.

the Troiane, from the fury of *Diomides*. *Pallas* being wholy for Greece, stopped her eares at the prayers, and regarded not the teares of *Hecuba*, and other the Ladies of Troy, and in fauour of the Grecians, reasoned with *Iupiter*, when all the rest kept silence. At the length they fell all together by the eares, *Pallas* with *Mars* and *Venus*, ouerthrowing the one, and ouercomming the other. *Neptune* prouoked *Apollo*, who refusing to fight, *Diana* was offended, and reproched him for a coward. Then *Iuno* tooke her vp for her boldnes, and *Iupiter* sat laughing in heauen to behold the folly of them all. Such are they by the Poets noted, such their actions and affections described to be not comly for mortall creatures, but more vnseemely for heauenlie wights, and most vnworthy such as should be rulers and gouernours of the world. Heere if my purpose were to stand vpon the opinions of men, I could shew their iudgements by reporting their sayings, which being infinite, are not so many as they are manifest to prooue there is no God but one. One naming him πρωτόγονος, the first borne, an other ἀγένητος, and ἄκτιστος, vnborne, and vnmade, an other αὐτοφυὴς, and αὐτογενὴς, borne of him selfe, and of his owne nature, and sondry others by sondry other speeches expressing the nature of God, to be of all vnity and simplicity. As well may appeare by the religious labours of learned writers, as well auntient as moderne, faithfully collecting the same. But why should man seeke the testimony of others, for

Orpheus.
Sibilla.
Lactantius.
Morneus.

for proofe of that, whereof his owne eye is a ſure witnes, and his vnderſtanding an aſſured euidence to him ſelfe? For as he cannot but ſee that there is but one Sunne in the firmament that lightneth the world, warmeth the ayre, comforteth, and bringeth forth whatſoeuer groweth, and flouriſheth vpon the earth, and one onely ſoule in man, which giueth life to his fleſh, light to his vnderſtanding; cauſeth his actions, ordereth his affections, imployeth and directeth all the parts of his body. So therin may he moſt euidently ſee and know, that one God there is, and onely one, which hath made the Sunne, and created his ſoule, and hath framed them both to be ſuch as they are; of purpoſe to expreſſe his owne nature, that appearing to be one to him alone, and to none other, all honour and glory ſhould be yeelded for euer.

Chap. 5.

That the power of God is ouer all, but extended moſt, ouer and vpon the greateſt men.

GOD being the maker of the world, and the Lord of all, it is not to be doubted but that he hath power ouer the world, and that all things are ſubiect vnto him. The heauen and the earth, the fire and the ayre, the Sea and the Land, men, beaſts, euery, and all whereſoeuer, and whatſoeuer being,

being, are the worke of his hands, and therfore his alone, and only his to be commaunded.

Iuuen. 9. *Iupiter eſt quodcunque vides, quocunque moueris,*
Eſtque Dei ſedes niſi, terra, et pontus, et aer,
Et cælum, et virtus.

Thine eye thou canſt not turne, nor moue thy foote from God,
The earth, the Sea, the ayre is but the ſeate of God,
So heauen, and power alſo.

God euery where to be ſeene. No man can looke beſides, or turne away from God, no place is without the view of his eye, and th'authority of his preſence, his power is in, and through all, it is wonderfull, and aboue all to be conſidered, whether liuing in heauen, fixed in the firmament, ſwimming in the Sea, growing within the bowels, or mooving vpon the face of the earth. For how ſhould it otherwiſe be, he being able by ſaying the word, to perfect the whole worke of heauen and earth, out of duſt to create the body of man, and with his breath to make him a lyuing ſoule; what power can be greater, or what is able to expreſſe the greatnes thereof? If heauen and earth had a voyce, if the birds of the ayre, and the beaſts of the field could ſpeake, they would open their mouthes, and ſtraine them ſelues, to ſound out the wonderfull might of their almighty God. But ſith they are not framed ſo, as ſo they can doo, let man which is faſhioned for that vſe, & to whom it chiefely doth belong, neuer ceaſe to pronounce,

and to proclaime how wonderfull that God is, whose creature he is, and by whom power is giuen vnto him, not onely more then vnto all, but ouer all the creatures of the world. Surely, it is the will of God it should be so, for hauing made him his Lieuetenant vpon earth, both to supply his place, and to heare his voyce, necessary it is that he should both know the power of him whose person he doth represent, and acknowledge that authority where-vnto he is to be obedient. Yet as in the first beginning, such was the pride of the first mans hart, that where eyes were giuen vnto him to cast them vpward to behold heauen, and therein to glorifie as well the maker of him selfe, as the Creator ther-of, he looked downe vpon him selfe, and lifted vp his mind into heauen, desiring rather to be as God, then to honour God as he should haue done; so euer sithence the ofspring of his seede, being line-ally infected with the corruption of his attaynted blood, hath offended in the proud conceite of it selfe, and in forgetfulnes of the Lord God, euery braunch drawing venom from that poysoned root, though all bring not forth like bitter fruite. All are the children, but not all alike the heires of *Adam*, all are stayned with his sinfull inclination, but such chiefely are defiled with his vndutifull rebellion, as enioying the glory of the world, giue eare to the alluring voyce of flesh and blood, and follow after the false perswasion thereof. Riches, reputation, and authority, lift vp the mind, giue boldnes, and cause

All the children, but not all like heires of Adam.

The glory of ȳ world, occasion of the greater sinne.

cauſe the hart to ſwell: whereas pouerty deiecteth, contempt cauſeth griefe, and ſubiection is accompanied with feare. Euery of thoſe doth miniſter occaſion of ſinne, which, who ſo hath them, cannot be freed from; but not being of one nature, they breede offences not of the ſame meaſure, before the face of almighty God. In time of neceſsity the poore mans tongue is hardly reſtrayned from blaſphemie; when the ſweat of his browes doth not gaine bread for his mouth, when he laboureth with his hands, and goeth naked without cloaths, when notwithſtanding that he riſe early, and ſit vp late, cold doth pinch his body, and hunger his bellie, ſo as he goeth to bed with heauy cheere, and riſeth with a greeued mind, want ſtanding before him, and behind him, ready on euery ſide to deuoure him. VVhat is he, which truſting in the Lord looketh vp to God, and calleth on him as the young Rauens doo, for their foode, and doth not murmur or diſpaire? No man can be thought ſo free from the corruption of nature, which in that caſe doth not offend, in word, or in thought, openly before the world, or ſecretly within him ſelf. But it is the rich and mighty man, he whoſe eyes ſwell with fat, and is clothed with purple and gold, who feedeth daintily, and liueth ſumtuouſly in all aboundance, not feeling want, or fearing danger; which beholding what he hath, and not looking to him which gaue it, is proud of his owne ſtrength, forgetteth the Lord God, and in the middeſt of his happines,

Hard in pouerty not to ſinne.

All are offenders.

The greateſt men the greateſt ſinners.

happines, is moſt vnhappy. It is not to be doubted but that priuate men, men of meane and baſe account, ſinne often againſt God, both in thinking too well of them ſelues, and in performing not well their duties towards God and man. But it is to be obſerued, that the higher in place, and greater of eſtate, being not contented with that they haue, but ſtill aſpiring, and greedily ſeeking what is none of theirs, ſooneſt forget they are vnder the Lord of heauen, and therein moſt greeuouſly prouoke his anger againſt them. Heere I would not be thought to draw into queſtion the liues, or into hatred the names of thoſe, which are rulers, and liue in cheefe place of auᵭthority vnder God: of whom farre be it from my pen to write, or from my hart to thinke, otherwiſe then with all duty to theyr place, and reuerence to their name. Neither by taxing them, doo I ſeeke to cleere thoſe, whoſe offences are held within compaſſe by want of meanes, and who ſinne not, becauſe they cannot in ſo high a degree, for in ill as in good, *voluiſſe ſat eſt*, the mind makes the matter. But as after the curſe giuen, the moſt fertile ground hath beene found to beare thiſtles and bryars moſt, if it lye at reſt, and follow the nature of it ſelfe, and yet the ſoyle not the worſe, though not manured it yeeld the worſt fruite: euen ſo, if ſince the tranſgreſsion, the greateſt ones haue brought forth the moſt greeuous ſinnes, out of that naturall corruption where-vnto they are ſubieᵭt, not being reſtrayned by force of lawes, nor lacking meanes

Rulers and Magiſtrates duly to be regarded.

meanes whereby to pursue their desires, yet, being graced with the place of authority, they are and ought to be reuerenced of men accordingly, the person, not the function deseruing blame. They are called to be the speciall images of God, which being, they are lightned with knowledge, & indued with vnderstanding, they subdue affection, and follow reason, they excell in vertue, no lesse then they exceed in dignity, all other of other sort, how good, and how great so euer. For, for a priuat man not to be an oppressor, for a poore man not to be proud, for him which is vnder law, not to passe the compasse of law, though it be not alwayes common; yet euer as a common thing it is regarded: but to haue power ouer all, and to doo wrong to none, to sit in the highest seate, and not be puffed vp, to be lawlesse, and not to doo that which is vnlawfull, is a vertue so diuine as aprocheth neere to the nature of God, and cannot be found in any but in those, which are next vnder God, and as Gods are set in chiefest place of rule. He sayed truly, which sayed

High Magistrates the special images of God.

Est virtus placitis abstinuisse bonis.

From pleasing things, tis vertue to abstaine.

Ouid. Epist. 16.

And he againe, *Non Asiam nunquam vidisse, sed in Asia continenter vixisse laudandum est*, Not neuer to haue seene Asia, but in Asia temperatly to haue liued, is to be commended. But that vertue as many may seeme to haue, as abstaine from pleasure for

Cicero pro Murena.

feare

feare of payne, and that praiſe, all ſuch to deſerue, as liue temperatly in the middeſt of delicacie, againſt their will. VVhich is not the caſe of Princes, with whom no feare is of puniſhment, all pleaſures are preſent, and nothing able to withſtand the force of their deſires. VVherefore, all good Princes and rulers, which rule their affections by the law of reaſon, and gouerne them ſelues as they ought to doo, being ſubiect to no earthly power, are truly ſayed to be Gods, and ought accordingly of men to be reuerenced, admired, and not to be compared with. VVhich ſort I meane in no ſort to touch, neyther any as Kings, (for great is the name of a King, and not raſhly or preſumptuouſly to be ſpoken of.) But if any, as men offending againſt the maieſty of God, through the pride of their harts, or iniquity of their liues, againſt whom the Lord God hath been pleaſed, as againſt other ſinners to ſtretch forth his arme, that they with the reſt might feele his ſtrength, and finde their owne weaknes, and know that as out of duſt he made, and rayſed them to be ſuch as they are; ſo not being as they ought to be, he is able as duſt, with the breath of his noſthrils to blow them away. Heereof, if times and places be examined, in all ages, of all Nations, examples ſundry may be found, to ſhew that ſo it is, and hath beene euer, euer ſince there haue been men in the world. So hath the Lord God from time to time as well aduanced the poore, as pulled downe the rich, and cauſed no leſſe the weake to preuaile, then

Good Princes truly ſayed to be Gods.

God from time to time hath aduanced the poore, and pulled downe the rich.

the mighty to fall, that both the poore might receaue comfort, and the rich aduertisement, the weake incouragement, and the mighty warning, they to depend of the prouidence, these to stand in awe of the power, and all iustly to be occasioned to giue all glory to his name, that is almighty. He that was the first, was the richest, and greatest Lord that euer was on earth, with whom I thinke fit to begin, because he began the fray, whereof his successors haue felt the blowes, his fall being their foyle, and his punishment the patterne of their paine, if not warned by his example, they turne from the right way, and tread in his wandring steps. God of his power made him out of the earth, and from his side tooke a woman without his greefe, which he gaue him for the comfort of his life. And that God of his goodnes graunted vnto him, being but a lump of earth, rule and authority ouer all the earth, whereby he was as great as he could wish, and more happy then he did conceaue him selfe to be, all things being ready to serue him, and nothing able or apt to resist him. But when rebelling against that good God his maker, he shewed him selfe an vnthankfull creature, and was not pleased to be a chiefe Soueraigne in bearing rule like vnto God ouer all the world, but would be a very God on earth, as God him selfe was in heauen, hauing all knowledge of good and euill, what followed? He saw his owne nakednes, whereof he was ashamed, and durst not come foorth into Gods presence whom

Adam the first man and the greatest Lord.

Genesis.

The power of God seen in the example of Adam.

whom he had offended, but finding him ſelfe to be ſtripped of all, and that of that God, who moſt frankly had giuen all, euen all power, and perfecti-on, perfection of his owne nature, and power ouer euery creature vnto him, he knew nothing more, then the power of God, and the weaknes of him ſelfe, and that for his preſumptuous deſire to know both good and euill, his knowledge then was of Gods former goodnes, which iuſtly he was depri-ued of to his ſhame, and of his preſent ill eſtate, which to his greefe deſeruedly he was entering in-to. For his wife being puniſhed in the ſorrow of her birth, and the earth curſed for his ſake, and for his woe, out of Paradice his princely ſeate was throwne, by the hand of his God, and by the ſword of the ſame God there drawne, and ſhaken againſt him, he was kept from euer comming in againe. So being baniſhed from his natiue bleſſed ſoyle, and turned into the wide world where the earth yeel-ded thiſtles and bryars vnto him, as teſtimonies of her rebellion towards him, in regard of his pre-ſumption againſt God, the preſent vſe of a toileſom life, and the perpetuall memory of his happines loſt; Gaue him aboundantly to vnderſtand, how boun-tifull and full of power the hand of God was vnto him at the firſt, in giuing, and forcing all to be vn-der his rule, and then how hard and heauy it was vpon him, that for maintenance of his life, he was driuen to ſtriue with the earth, which though he trod vnder his feete, he could not ſubdue without

the strength of his hands, and the sweate of his browes. Heere, of all sorts, the power of the God omnipotent, is to be seene: the poorest are not of lesse value, nor the basest of meaner account, then dust, which was raysed to the possession, and commaundement of all worldly things: the richest, and greatest haue not more, nor more authority then had he, which was owner and ruler of all, between heauen and earth, from the vttermost bounds, and round about the compasse of the same; who notwithstanding, became naked, banished, and forced to labour, or not to liue. After, the sinnes of the world, with the Sonnes of men growing to be infinite, and infinitely to exceede, in contempt of God, and heigth of pride, God to make knowne to all the people of the earth, that he could both destroy, and preserue, both call together, and scatter asunder, at his pleasure, he first opened the windowes of heauen, and brake vp the fountaines of the deepe, whereby all the mountaynes vnder heauen were couered, and the whole earth ouer-whelmed with water, and none saued aliue but onely *Noah*, with such few as in his arke, by the commaundement of God were preserued; and when being encreased and multiplied, they went about to erect a Tower, which standing on the earth, should reach vp to heauen, as if they would clime vp to the highest, and sit with him aboue, he made their owne tongues the instrument of their owne punishment, by confounding their owne language,

In the example of Adam the poure of God is to be seene of all sorts.

Genes. 7. The flood.

Gene. 11.

in such sort, as speaking, they were heard, and not vnderstoode: whereby they were scattered, their weaknes appeared, and the building was left vndone: but standing high, as a monument of their vanity, and of his omnipotencie, farre, and neere, to be seene. VVhat diuersity then was there, betweene the rich and the poore, the mighty, and the weake, when all of all sorts were drowned, eight onely, not for wealth or dignity, but for iustice, and vertue excepted? Or what preheminence had any, when all could speake, and none deliuer his minde, all heare, and not one vnderstand? It followed that the rich soyle about *Sodom* and *Gomorra*, which was as the Garden of the Lord, before it was destroyed, brought forth wicked and exceeding sinnes against the Lord. But was their riches their raunsome, their power their defence? Nothing lesse, onely righteousnes might haue beene, if amongst thousands it had beene found in tenne; which not being, and the cry of their sinnes ascending vp to heauen, the Lord rayned fire and brimstone out of heauen vpon the two Cities, wherby they were ouer-throwne, and the inhabitants of them destroyed all, saue onely iust *Lot*, with his wife and two daughters, which immediatly before, were by the Angels taken by the hands, and set without the Citty. Though *Iacob* had gotten the birth-right, and his Fathers blessing from *Esau*, yet when he departed from his parents to goe to *Laban*, it doth not appeare but that he went alone.

The Tower of Babilon a monumẽt of mans vanity and Gods omnipotency.

The rich soyle about Sodom, brought forth great sinners.. Gene. 13.

Gene. 18.

Gene. 19.

Gen. 29, 27

Gen.28.29. VVhen he ſlept, he layed a ſtone vnder his head, and deſired of God onely meate and apparrell, and being come to Laban, he ſerued twice ſeauen years for *Rachell*, firſt vpon agreement, ſecondly conſtrained by deceipt, wherefore poore was his eſtate, his condition baſe, and paines with patience, his onely meanes to recouer his right. Yet being contented, Gen.30.32. and depending vpon the goodnes of God, he became rich, aboue meaſure, and was named *Iſraell*, becauſe he had power with God, and ſhould preuaile with men. Gen.37.39. *Ioſeph* ſtript out of his coate, was by his brethren caſt into a pit, from which being lifted out, he was firſt ſold to the Iſmalites, after by them to *Potiphar*: laſtly being falſly accuſed of his Maiſters wife, he was caſt into priſon. Gene. 41. But he fearing the Lord, and the Lord being with him, whatſoeuer he did, did proſper, till at length he became ruler ouer all Egipt. Great was the pouerty, and Exod.1,2,3, 8,9,10. the miſerie extreame, which the Iſraelites did ſuffer vnder *Pharao*, a King, but proud, and hardned in hart, againſt the great King of heauen and earth. VVhile they (poore ſoules) were cruelly afflicted, The miſery of the Iſraelites vnder Pharao. all manner of bondage being layed vpon them, to make them weary of their liues, *Pharao* affying in his owne ſtrength, ſcornfully asked, who is the Lord, that I ſhould let *Iſraell* goe? And ſeeing the miracles performed by his Sorcerers, and vviſe-men, which were done by *Moyſes* and *Aron*, hee perſiſted in rebellion againſt God, and cruelty ouer his people; and albeit the Enchaunters perceauing

their

their skill to fayle, when they could not turne the duſt into Lyce, were enforced to ſay vnto him, this is the finger of God, and he ſaw the Lyce to be ouer his land, vpon man and beaſt, the morraine to fall vpon the cattell, the plague of ſores vpon the people, and thunder, and haile, and lightning vpon the ground, whereby men, beaſts, hearbs, and trees, were ſmitten and broken to peeces, and Graſhoppers ſtrange and innumerable, to couer the ground, and to deuoure whatſoeuer was left, and darknes by the ſpace of three dayes, to be in all the land of Egipt, that not a man during that time, could ſee an other, or riſe vp from the place where he was; yet God being willing to get honour of him, he hardned his hart ſo as he ſtill purſued *Iſrael.* But they flying, and he purſuing, the Sea was diuided and brought together againe, that *Iſraell* might eſcape, and hee be drowned with all his Hoaſt. VVhich variety of greeuous puniſhments, partly by baſe and conetmptible creatures, and partly by fearfull & vnuſuall meanes inflicted, is an argument that God is able ſondry wayes, and can vſe as well the leaſt, and moſt ſilly inſtruments, as the greateſt, and moſt terrible weapons, to puniſh the ſinnes of men, and amongſt men to pull downe the pride of the higheſt, and to ouerthrow the ſtrength of the greateſt, and that he ſo doth, to make it knowne, that none is like vnto him in all the earth: and where the Sea was made dry land, and the ſame the bottome of the Sea againe, it appeareth that both Sea and

Exod. 14.

The great power of God in deliuering Iſraell, and puniſhing Pharaoh.

and hand are readie to execute his wil, and ſerue to ſhew his power, no leſſe in deſtroying his enemies, then in preſeruing his choſen; howe poore, howe weake, how diſtreſſed ſoeuer. VVherfore the Iſraelites being afraid when the Philiſtines went vp againſt them, and hauing no hope by their owne ſtrength to eſcape, being vnarmed and altogether vnprouided; they ſaide to *Samuell*, *Ceaſe not to crie*
1.Sam.7. *vnto the Lord our God, for vs, that he may ſaue vs out of the hands of the Philiſtines.* They then comming to fight againſt Iſraell, and hauing full aſſuraunce of victorie, not ſeeing a man to draw a weapon, or to lift vp his hand againſt them; as *Samuell* offered the burnt offering vnto the Lorde, the Lord thundred with a great thunder out of heauen vpon thē, and ſcattered them, ſo as they were purſued and
2.Chr.20. ſlaine before Iſrael. *Iehoſophat* in like ſort, the children of *Moab* and *Ammon*, comming with a great multitude to battaile againſt him, was diſmaied, for hee ſaw nothing in him and his, able to withſtand ſo mightie and many enemies. He therfore ſought the Lord, and ſet his eyes toward him; who laying ambuſhments againſt the children of *Ammon*, *Moab*, and *Mount Seir*, which were comming againſt *Iudah*, cauſed them to ſlay and deſtroy one another. So by the ſtrange working, and mighty power of the Almightie, the enemies of *Iudah*, were kylled of themſelues; theyr owne hands ſeruing, nay ſtriuing, to cut theyr owne throates. *Senacharib* inua-
2.Chr.32. ding *Iudah*, and beſieging the ſtrong Citties, and thinking

thinking to winne them for him ſelfe, proudlie vaunted what Nations he had ouercome, and ſpared not blaſphemouſly both to ſpeake and write againſt the Lord God of Iſraell. But *Heſechias* the King, and the Prophet *Iſaiah*, praying againſt him, and crying to heauen, the Lord ſent an Angell which deſtroyed all his valiant men, and the Princes and Captaines of the Hoaſt, ſo as he returned with ſhame into his land; and being come into the houſe of his God, they that came forth of his owne bowels, ſlew him there with the ſword. Infinite it were to rehearſe the notable examples of Gods wonderfull workes remembred, throughout the whole volume of holy Scripture, both in the confuſion of the rich and mighty, being wicked; and preſeruation of the poore and weake, being godly: they are euery where to be reade in the Hiſtory of the Prophets, Iudges, and Kings, and as well in the time, as before the comming of Chriſt. Wherfore, leauing the ſame to the view of all, which of all lye open to be ſeene, I will of much remember ſome-what, that of prophane men hath beene recorded, wherein the ſtrength of Gods hand is to be admired, when it pleaſeth him for the ſecrecie of his iudgement to put it forth, and to execute his will vpon the Sonnes of men: which being of leſſe credite, and of no worth, in compariſon of the aſſured teſtimony of the word of truth; it may ſerue for better vſe to ſome, as ill foode doth beſt agree with bad ſtomacks, and dimme light with ſore eyes.

The burden of pouerty great.

It is not to be doubted but that the burthen of pouerty is great, & that by the ſtrength, not of the body, but of the mind, it is to be borne out. VVherof it hath been truly ſayed, *Menander.* πενίαν φερειν ἀ πάντος ἀνδρὸς ἀλλ' ὅστις ἐστὶ σώφρων. to endure pouerty is not euery mans caſe, but his that is wiſe; and accordingly it hath beene ſeene to fall out in the example of *Socrates*, *Diogenes*, *Anaxagoras*, and other Philoſophers, whoſe minds being fortified with wiſedome, by no force of pouerty could be ouerthrowne; wheras the common ſort, being led by the preſent ſence of outward things, admire riches in others, and finding want in themſelues, are deiected in mind, and carried on to foule actions, or vnſeemely complaints, to whom I may ſay as *Paulus Aemilius* did to *Perſius*, lying downe at his feete, and vttering baſe words, and requeſts vnmeete for a King, though a Captiue at that time, they ſeeke to amend their ill hap with a worſe fault, and ſhew themſelues both worthie their meane condition, and vnfit for better fortune. But how, and whatſoeuer the wickednes of man is, ſuch hath God euermore ſhewed his power to be, in giuing honour to the pooreſt of eſtate, and rayſing the baſeſt to the higheſt place, that men beholding and conſidering the ſame, how ſo euer they are weake, cannot but acknowledge his ſtrength, and therein repoſe their comfort, and their hope. *Phocion* of a poore man, became the Generall, and Commaunder of the Athenians, by the ſpace of twenty years, wherewith his wife thought her ſelfe more graced,

Plutarch in Aemilius.

Pouerty exalted.

Plutarch in Pho. 1.

and

and honoured, then she could be with all the riches and iewels of the world. He contemned the guifts of *Alexander*, and there-vpon it was doubted whether was the greater man, because it was doubtfull whether had the greater minde. Poore *Aristides* was a principall actour, and had not the least honor in the seruice at Salamis; and at Plateas, was the chiefe leader of all the Athenian forces; vvhom vertue did put forward, pouerty could not hold back, nor daunt, nor dismay in any sort. The meane estate of *Cincinnatus*, did not stop his passage to preferment; from the plough he was called to be *Dictator*, which was to be the greatest ruler in the common wealth. VVhich office hauing discharged to the good of his Countrey, and his owne glory, to his former course of life, with no lesse contentment then comendation hee returned againe. *Fabritius* being in pouerty, was sent in embassage amongst other Romanes to *Pyrrhus*, of whom *Pyrrhus* conceaued such lyking, that to win him to be his, he offered him the fourth part of his kingdom: which offer he contemning, *Pyrrhus* admiring the greatnes of his mind, and esteeming the Romanes according to him, was ready to accept most reasonable conditions of peace: which being not accorded on, and *Fabritius* discloſing the treason of his Phisition vnto him, he sayed with admiration, *Ille est Fabritius qui difficilius ab honestate, quam sola cursu suo auerti potest.* This is that *Fabritius* whom it is harder to draw from honesty, then to

Doubtfull whether Phocion or Alexander the greater.

Herodo. vrania Calliope.

Eutrop. 2.

Eutrop. 2, 3.

turne the Sun from his course. So doth God make vertue often to shine through the cloud of pouertie, causing it to be graced rather by the shew, then ouercomed by the shadow thereof. And as it pleased *Alexander* the great to preferre before many of noble birth, *Abdolminus*, a man of no parentage, and base condition to a kingdome, because that his benefite should seeme rather to be giuen freely, then deserued by nobility, and that his owne greatnes therein might the more be seene. So is it to be obserued, that the Lord God hath raysed manie from the lowest step to the highest seate, from vnknowne houses, to the greatest honours, as well to shew his power, as that the glory might be wholie his, no worth or desert being theirs. *Ptolemey*, a man of base birth, of a common Souldier, grew to be King of all Egipt. So it happened to *Seruius Tullius* the Romaine, to *Agathocles* the Siracusian, to *Narses* of Persia, to *Iustinus* of Thracia, and to sundry others in sundry places the like. Of whom though it cannot be sayed that they knew God, and acknowledged his goodnes therein, yet may it not be denied to be done by God, and thereof the glorie to belong vnto him. And as in lifting vp, so in pulling downe his hand hath not been idle, to shew how much he disdaineth pride, and that his will is, to be feared, euen of the greatest, and highest, and strongest amongst men. *Cresus* a King, and infinitly rich, yet not satisfied with the greatnes of his estate, his mind was to make warre against *Cyrus*, his desire being

Iust. 2.

August. de ciuita. dei. 18

Liui. decad. 1, lib. 5.

Iust. 2. Iouio. 1.

Pompo. Laet.

The power of God in pulling downe.

Herod. Clio.

being to conquer the kingdome of Persia. VVherfore with might and maine, & full assurance of victory, he passed the riuer *Halys*, entered the Country, & encountred the forces of *Cyrus*; where the fight ending by reason of the night approching, & the victory resting doubtfull, thorough the valour of the Lydians, counteruailing the number of the Persians, *Cresus* retired and was pursued, till at the length, at *Sardis* his chiefest Citty and greatest strength, he was by *Cyrus* besieged, and surprised. So as in a moment he fell from his throne of glory to a plight of misery, and of the richest King, became the poorest man in the world.

Irus erat subito, qui modo Crœsus erat. *Ouid. trist. 4.*

Irus he soone became, which was Cresus but euen than,

In whose example, beeing so great a King, the weakenes may appeare of the greatest man, if it be considered how weake he was in minde, to vvithstand the greedines of desire, in iudgement to vnderstand the Oracle of *Appollo*, and in prouidence to preserue himselfe in the midst of his friends, and safest place of his kingdome. VVeake in himselfe, and not strong in any thing that hee had. *Solon* before told him when he boasted of his treasure, that therein he was not, nor in any thing could be happie before his end. And *Appollo* foretold him, that if he inuaded Persia, he should ouerthrow a great kingdome. But no more he perceiued the one thē

The weaknes of man.

Solon.

he regarded the other, and therefore he periſhed, his pride, and his folly, being both rewarded with his fall. And being fallen into the hand and heauy iudgement of his enemie, by whom he was comitted to the mercileſſe execution of fire, all flaming, ready to conſume him, when no worldly meane could ſerue; *Cyrus* relenting for pitty, and his ſeruants labouring for his deliuery, his teares pearced the clouds, and drew downe the dew of heauen in ſo plentifull wiſe, that the fire was ſodenly quenched, and he miraculouſly ſaued. VVhich hiſtory be it true or falſe (as falſe I doo not think it, though true ſome will not alow it to be) it may notwithſtanding ſerue well, truly to ſhew, or profitably to reſemble vnto vs, that onely God is omnipotent, and the greateſt Monarches weake, and frayle men, eaſily carried with deſire, deluded through error, and ouertaken with daunger; and that being ſet higheſt, they are ſubiect ſooneſt to be ouerthrown, *Perflant altiſſima venti*, the higheſt, to the ſtrength of the winds are ſubiect moſt. But were they faſtned to their kingdomes, as are the ſtony mountaines to their foundations, yet were they not of power ſufficient to withſtand the power of that heauenly *Iehouah*, who commaundeth the lightning, and ſendeth forth the winds, and is able to ſhake the world, and to rent in ſonder the maſſe of the earth. VVherefore, when his will is to ſtretch forth his arme againſt the Sonnes of men, which being ſet aloft, lift vp their heads too high, as earthē

veſſels

veſſels they are broken, and as water caſt vpon the ground, they ſinke and are not ſeene. And on the other ſide, being pleaſed to turne his countenance towards them, he can at an inſtant rayſe them from death to life, & of nothing reſtore them to what he will. For millions of meanes he hath in ſtore, and at hand, whereby to effect his pleaſure whether to ſaue, or to deſtroy. The elements ſtand before him, whole armies of Angels attend vpon him, infinite powers and vertues vnknowne, are in his eye, ready to be diſpoſed of at his becke. VVill he conſume? Fire is ſent, and in vaine is the helpe of man. Is he pleaſed to ſpare? VVater is poured downe, and helpe giuen in a moment. In other ſort, yet to no other end as ſundry wayes, and ſtill to the ſame purpoſe, the ouer-ruling power, and pleaſure not to be reſiſted of that ſupreame King did appeare, both in the foyle of *Cyrus*, taken at the hands of a woman, whoſe kingdome he thirſted after, and would not be ſatisfied till he was drowned in his owne blood, and alſo in the fall of his Sonne *Cambyſes*, who hauing vpon a falſe ſuſpition cauſed his brother *Smexdis* to be ſlaine, and after fearing no danger from any mortall creature, as he lept to the backe of his Horſe, the ſcabberd fell from his ſword whereby his leg was hurt, & he quickly dead of the wound. VVhat man is, and what of him ſelfe he is able to performe by all the wealth he hath, and all the forces he can make, may well appeare by *Darius* and *Xerxes*, two mighty Monarches, the one the richeſt,

The power and meanes of God infinite to execute his will.

Herodo. Clio.

Herodo. Thalia.

the

the other the mightieſt of his time in the world.
Herodo Melpo. Iuſti. 2. *Darius* to be reuenged of the Scithians, being a King of infinite treaſure, rayſed an army of ſeauen hundred thouſand men, beſides a Nauy of fiue hundred ſayle of ſhips, wherewith paſsing into Europe, and through Thrace, he went into Perſia, with full reſolution to ſubdue, and ſubuert the whole people of Scithia, whereſoeuer found. But what enſued? They flying before him, and he following after them, into deſerts and ſolitary places, ſtill hoping to conſtraine them to fight, at the laſt his victuall fayled, whereby his men periſhed, and he was enforced to haſten home, his enemies driuing him home-wards with purſute, and he not without difficulty eſcaping with his life. So was his voyage loſt, his purpoſe made voyde, his deſire of reuenge wrought griefe to him ſelfe, and his great preparation againſt his enemies, had end in the deſtruction
Herod. Polym. of his owne forces. After him *Xerxes* pretending reuenge of the Athenians, but deſiring to be Lord ouer all Greece, ſet forward with ſo huge an army both by Sea and Land, that for the multitude of his men, and number of his ſhips, wherewith he ſeemed to couer the Seas, he was ſayed to march vpon the Sea, and to ſayle vpon the Land. But what was his ſucceſſe? After that he had preuailed at Thermopylas, and ſurpriſed Athens, ſuppoſing that all Greece would haue yeelded vnto him; at Salamis with a ſmall fleete his huge Nauy was beaten, and there his honour being drowned, he was eaſily perſwaded

ſwaded to haſten home, and with great loſſe of his people, hardly ſaued him ſelfe. So was the Sea made the inſtrument of his ouerthrowe, which proudly, but fooliſhly he tooke vpon him to commaund, and to correct, as if nothing had beene able to reſiſt his will. VVho ſo thirſteth after honor, *Summumque credit gloriam*, and eſteemeth glory aboue all, and thinketh to doo great things aunſwerable to the greatnes of his deſire; let him conſider the proud minds, and the miſerable ends of *Ceſar*, and *Pompey*, both Romanes, and both conquerers ouer many and mighty Nations; but being ouercomed of them ſelues, both came to deſtruction, through the vnſatiable ambition which forced them to purſue one another, and of all others to be maligned; *Pompey* liuing to ſee and lament his ruine, and in ſhame through treacherie to leeſe his head, and *Ceſar* falling in that place, which was the theatre of his glory; and at that time when hee ſought higheſt to be rayſed, and amongſt thoſe of whom he thought him ſelfe vnfainedly to be beloued. So hath the mighty power of the God almightie, appeared to the world, in the fall of many great Monarchies, how long, and how ſtrong ſo euer ſeated vpon the earth. That which was the firſt of the Aſsirians, then which, neuer was any of larger dominion, and longer continuance, extending ouer the fourth part of the world, and flouriſhing in all glory, aboue a thouſand and three hundred yeares; the Sonne ſucceeding the Father from

Boethius de conſola. 2.

Dion. Nica. lib. 42.

Suet. Eutrop Dion.

Velleius pater. 1.

Diodo. lib. 3. *Ninus* to *Sardanapalus*, at the last in the ouerthrow of that last effeminate vnworthy King, had a sodain and a miserable end; the Asirians of the Persians being vanquished, and enforced to serue them, whom by the space of many yeares they had commaunded before. In like manner were the Persians brought vnder by the Grecians, and by the ouerthrow of *Darius*, in his third fight which *Alexander* dispossed of all in one houre; after that they had beene famous by the many conquests of *Cyrus*, *Cambyses*, *Darius*, and *Artaxerxes*, and had beene Lords of the world two hundred and thirty years. Neither did that Monarchy long indure, though raysed, and extended by the exceeding vertue, of a most excellent Souldier; but as in short space, it grew to a wonderfull heigth, looking ouer, and ouer-ruling, the knowne then bounds of the earth, so in few yeares it fell to be deuided, and rent in peeces, through the ambition of foure Kings, who neuer ceased to striue for all, till all became a pray to the Romanes. Lastly, they which from a small and base beginning, waxed the wonder and terror of the world, so that they commaunded whom they would, and refused to be Lords ouer some who desired to be their subiects, the Sea with the Land witnessing, and striuing, for the honour of their vertue, at the length ouer-burdened vvith greatnes, they sunke vnder the waight of them selues, and for lacke of enemies against whom to draw theyr swords, they sheathed them in theyr owne

Merodo. 7.

Qu. Curtius.

Appian in proe. histor. Rom.

Liui. decad. 5 lib. 4.

owne bodies; firſt opening by eaſe and wantonneſſe the way to deſtruction, and after through ciuill diſsention, occaſioned by intollerable ambition, running headlong to deſtruction. For albeit after the loſſe of ſundry kingdoms and prouinces, wherof they had been Rulers, they ſeemed in the ſucceeding times of the better Emperours to hold vp their heads againe, yet was that ſmiling of Fortune like the ſhining of the ſunne, which ouercaſt with a cloude, is ſuddainly vaniſhed and gone out ~~out~~ of ſight. As the time had beene, when Rome was ſaid to be *Terrarum gentiumque Dea, cui par eſt nihil, et nihil ſecundum*, of all kingdoms and Nations the Goddeſſe, whō nothing doth match, or come neere vnto. So was the time againe, when forſaken of her inhabitants, ſhe was left deſolate by the ſpace of fortie dayes. Such was the variable eſtate of that mightie Monarchie as of the reſt, though ſeeming to be built vpon pillars of Marble, & knyt together with bonds of yron, ſoone ſhaken, and ſoone ouerthrowne. VVhereby it is euident, that multitude of men, heapes of treaſure, ſtrength of horſes, valorous mindes, pollitique heads, all giue place when God is pleaſed to puniſh.

Velirus pater. 2.

Pompo. Latus in hiſt. Romana.

No worldly thing able to reſiſt the power of God.

Sardanapalus was ſetled in a moſt glorious eſtate, the Armie of *Xerxes* was aboue number infinite, as the wealth of *Darius*, not to bee valued; *Mars* himſelfe not more valiant then *Alexander*, of the Romains for valiancie and policie both, the world neuer knew the like; yet tyme which knew them

Tyme.

all great, and ſtanding aloft, ſaw them all downe, &
Two obiections. brought to nought. But heere two obiections may
1. be made, one, that I labour to manifeſt the power
2. of God ouer man, which to no man is vnknowne.
Another, that I ſeeke to prooue it by examples of
times ſo long paſt, as may ſeeme little to concerne
our preſent age, and ſuch as may bee doubted of
Anſwer 1. whether they be true or falſe. To the firſt, I ſay,
that I can hardly thinke any man, much leſſe anie
Prince ſo ignorant, as not to knowe, that the God
immortall, hath power ouer mortal men; he dwel-
ling in heauen aboue, and they ſette vnder him, on
earth below. But when looking into the outward
actions of men, which are framed by the inward
diſpoſition of the minde, I ſee ſuch to be vſed, and
purſued for the beſt, as in no wiſe can be good, if
wee be ſubiect to a God, as the greedy ſeeking of
many after worldly wealth, and the continual ſtri-
uing of ſome to poſſeſse the whole earth; both ho-
ping, though aboue hope, to effect their purpoſes
and deſires, I ſurely thinke, ſuch couetous and am-
bitious perſons, ſo ſildome to thinke of GOD, as
that knowing, they doe not know his power, like
as it commeth to paſſe, that ſeeing, we doe not ſee
what is before our eyes, when our mindes are car-
ried another way. It cannot bee doubted but that
Alexander was taught of *Ariſtotle*, to know that he
was a man, and yet may it ſeeme, that he thought he
was a God, in that he challenged no leſſe vnto him
ſelfe. Inſomuch as by the Lacedemonians it vvas ſo
decreed,

decreed, ἐπειδὴ Ἀλέξανδρος βούλεται θεὸς εἶναι ἔστω θεός, sith *Alexander* will be a God, let him be a God. But when being wounded at Assacana with an Indian dart, he saw his blood, he said to those that flattered him in that his foolish conceit, this surely is blood, not *Aeli. hist. 2.*

ἰχὼρ οἷός περ τε ῥέει μακάρεσσι θεοῖσιν.

that humor which floweth from the blessed Gods. *Hom. Iiad 5.* Spoken by *Venus* wounded by *Tydides.*

Neither would *Phillip* his Father, haue willed and straightlie commaunded one of his seruaunts euery day at the rising of the Sunne, thrise to crie vnto him, Φίλιππε ἀνθρωπός εἶ, *Phillip, thou art a man*: but that beeing a King, he feared least he should forget that hee was a man; finding howe hard it was, for him liuing in all happines, to knowe what hee dyd know, in that which should lay open vnto him the frailetie of his nature, and the vncertaintie of his estate. VVherfore sith easily men forget, what they like not to call to mind, and soone waxe ignorant of most knowne thinges, which sildome or neuer they haue in thought, it hath beene, and may bee iudged, not inconuenient, to put those great ones in remembrance, which would haue none great but themselues, that a greater there is aboue them, which hath power ouer them, and is able to bridle their immoderate desires. VVhile they commaund others without resistance, they loue not to think of of a Cōmaunder whom they are vnable to withstand, especially beeing guilty to themselues that they doe offend. But necessary it is, aswel for them *Celi. Rhodi.* 10.

selues, ~~as for themselues~~, as for others, that in time they be awaked out of that sleepe of forgetfulnesse, whereby lying buried in the graue of ignorance, they dreame what they are not; but neither know what they are, nor what they ought to doe.

Answer.2. To the second obiection, I aunswere, that although men (for the most part) are affected most, with those accidents which are fresh, and come before their eyes, and are mooued least with such euents as are old, and farre remoued from their present sence, whereof it hath been said,

Tit. Calphur. *Vilia sunt nobis quæcunque prioribus annis*
Videmus, et sordet quicquid spectauimus olim.

The things seeme vile our former yeeres haue seene,
Of no account is that which we before haue knowne.

So as what we haue neuer seene, I knowe wee hardly beleeue, and therefore old histories are fained fables we commonly heare and receiue; yet in truth, according to the iudgement of the vvisest, *habet in exemplis antiquitas, vt in ætatibus authoritatem senectus*, in examples antiquity, as in ages the most auncient, hath most authority. For sith God is, as he euer was, one and the same, and all men, since the first man, to reason and affection, to lyke vertues and vices are subiect, it commeth to passe, that amongst the sonnes of men, *nihil est sub sole nouum*, there is nothing newe vnder the sun. VVhy then shoulde not the first time serue as a glasse, wherein

Cicero. de orato. The authoritie of antiquitie.

wherein to beholde our preſent age? and the examples of our eldeſt Fathers, be documents of our ſelues, and our youngeſt children, as *diſcipulus prioris eſt poſterior dies*: the ſecond day is ſcholler to the firſt: That God which raigneth in heauen, and hath euer ruled in heauen and on earth, made man at the firſt, and firſt and laſt diſpoſeth his actions, ordereth his courſe, liſteth him vp, & throweth him downe, at his pleaſure. VVherfore, all is one, whether yeſterday or to day, in the beginning, or in the end of the world, this, or that hath happened. But becauſe ſuch is our weakenes, that wee are carryed more with ſence then ~~the~~ vnderſtanding, & ſo dull we are, that wee haue no feeling of that, which is not done at our elbowes, and before the very threſhold of our doores; it ſhall not be amiſſe, for the better ſatisfaction, and full inſtruction of all ſorts, to call to remẽbrance what we haue heard to haue been done not long before our daies, and what our eyes haue beene witneſſes of, euen amongſt our ſelues, wherein that vnſpeakable power of the almightie hath ſo appeared, as that the blindeſt of ſight could not but ſee, and the dulleſt of conceit but vnderſtand and perceiue the ſame.

It is not long ſince the Emperor *Charles* the fifth at the intreatie of the Spanyards, ſailed with a great Nauie out of Italy into Affrica, to be reuenged of *Haſanaga*; who beeing Gouernour of Argiers vnder *Barbaruſſa*, maintained there, certaine notable Turkiſh Pirats, which greatly had moleſted and

1541. Ioui hiſt. 40

ſpoyled

The enterprize of Charles the fift at Argiers.

ſpoyled the Coaſt of Spaine. VVherefore hauing leuied a royall Armie of Spanyards, Germaines, & Italians, he came before Argiers with an exceeding ſtrength, and making full account by means of his great Artillarie, and thorough the number and valoure of his ſouldiers, to ſurprize the towne; hee ſommoned *Haſanaga* (by a meſſenger ſent vnto him, and ſuffered to land, vpon ſignification of a parley) to yeeld and deliuer vp the Towne, *Carolo Caſari terrarum Domino*, to *Charles* the Emperour, Lord and Commaunder of the world. VVhich *Haſanaga* laughing at, and refuſing to doe, hee landed his forces, beeing aboue twentie thouſand men, & ſtraightlie beſieged it, both by ſea and land. But within a ſhort ſpace after, there aroſe ſuch a tempeſt, and ſuch plenty of raine fell from heauen, that with extreamitie of wet, the land forces were exceedingly weakened; not hauing Tents wherwith to couer themſelues, nor beeing able to diſcharge their ſhot, wherein their chiefeſt ſtrength did conſiſt; and the ſhyps riding at anker, with vehemencie of winde being ſhaken and driuen together, a hundred and fortie of them, in the viewe aſwel of the enemie, as of the Armie, to the encouraging of the one, and diſcomforting of the other, were miſerably ſunck and caſt away; not without the loſſe of a great number of good horſes, & which much was the moſt, of many gallant and braue men: ſo as the great loſſes ſuſtained, and the victuall vvaſted, enforced the Emperour to riſe, and to depart from Argiers

Argiers with all ſpeede, to embarque againe, & to haſten home, for ſafetie of the remainder of his armie. But ſcarcely were his men ſhipped and launched into the maine, but that a newe tempeſt, farre greater then the former, ouer-tooke him, which ſcattered them a ſunder, draue them vpon ſundrie places of danger, ſome backward, into the mouth of their enemies, others vpon rocks and ſands, and drowned the greateſt part in the bottom of the ſea, very few eſcaping; and *Cæſar* himſelfe, with much a-doe ariuing, as a man without life, though aliue.

——tanquam Iouis ignibus ictus,
Vixit, at vt vitæ neſcius ipſe ſuæ.

Ouid. Trift. 1. Eleg. 3.

as ſtriken by th'almightie hand,
liuing, of his life he did not vnderſtand.

Such was the will of God, to puniſh the wilfulnes of that man, which neither by aduiſe of counſaile, nor perſwaſion of friends could be ſtaied, frõ purſuing his deſire of reuenge, and that with affiance onely in his owne ſtrength. For beeing asked of *Haſanaga*, what moued him to thinke he ſhould be able to winne the towne? he preſently aunſwered, pointing to the fleete with his finger, The force of my Artilerie, and the valoure of my men: not ſeeming once to thinke of God, who did not ſo much as lift vp his eye to heauen. VVherefore the Lord God, to ſhew himſelfe to be himſelfe, that is, the Lord of hoaſts, the giuer of victories, and the

Charles the fift, repoſing his truſt in earthly means, was deceaued.

Ruler of all worldly powers, with the windes, the meſſengers of his anger, as with the breath of his noſthrils, ſhaked, ſcattered, and conſumed thoſe earthly meanes, wherein that worldly Prince repoſed his truſt. A great example of the weakenes of man, & of the might of God: to teach the Princes of the earth, not to bee too reſolute in their purpoſes, nor ouer confident in their owne forces, but to ſeeke for helpe where it may bee found aſſuredly, without failing, and powerfully, beyond all reſiſting of fleſh and blood. The like of late yeeres, euen before our eyes, and touching our ſelues, hath euidently appeared, in the happy ouerthrowe of that Spaniſh fleet, prepared to inuade the kingdom of England, and to make a bloody conqueſt of the Nation, and ſuppoſed and ſayd, by the ſetter and ſender of it forth, to be inuinſible. VVhat ſucceſſe it had, we ſaw, they felt, the world knoweth: and time will neuer forget, but all places, and all ages, the fartheſt and the laſt, ſhall remember, to the glorie of God, whoſe work it was, to the renowne of Queene *Elizabeth*, whoſe Lieuetenant ſhe was, and to the honour of Engliſhmen, whoſe ſouldiers they were, commaunded by a noble Admirall, the happy leader of that fleete: all manfully fighting vnder the banner of Chriſt, for the defence of his Goſpell, the maintenaunce of their own fayth, and ſafetie of this noble Realme. Therein that mighty King may ſee what he did, and know what he can doe. Hee ſent to conquer the kingdome, but with his

The ouerthrow of the Spaniſh fleet, 1588.

Char. Lo. Howard of Eff.

his owne ouerthrow gaue honour to the Nation, he meant to destroy the people, but killed scarce a man. His Admirall sawe the Ports, but could not land a shyp, his Nauy went round the Realme, but found no creeke to rest in. Chased it was, beaten it was, it felt the rage of the windes, the furie of the Sea, and the torment of fire: as if both fire, and water, and ayre, had conspired to fight against him, which sought to possesse that earth which vvas none of his. So the Lord God, high and mightie, stretched foorth his arme, to make his strength knowne, that all the world might learne to feare & honour his holy name; especially that hee, vvhich was proude in his owne forces, and lifted vp in his owne eyes, might see and vnderstand, that God fauoured not th'ambition of his hart, and the greedinesse of his desire: and that his strength was weakenesse, and his greatnes nothing, God bending his countenaunce, & putting out his hand against him. And that wee, which were defended & kept safe, with the shield of his mercy, might euermore with thankfulnes acknowledge his goodnes, and vvith continuall prayses, sette forth his euerlasting glory, to the vttermost parts of the world, (if it may bee) and to the worlds end. But if he proceed as *Pharao* did in the hardnesse of his hart, it is to be thought, that the purpose of the Lord is, to get more honor of him. And if wee forget, as Israell often did, to walke after his Law, and to serue him aright, it is to be feared, least before we come to the Land of

The elements seemed to cõspire against the Spanish forces.

Canaan, we shall feele the bitternesse of famine, & the sharpnes of the sworde, and the destruction of many thousands amongst vs. The Lorde GOD which hath done so much for vs, make vs mindful of him, and carefull of our selues, which wee shall be, if truly we think of him, and of our selues; that is, if in his fauour, and not in our owne power wee repose our safetie; if wee sette our strength in his arme, and looke for defence from his right hand, resoluing that all flesh is corrupt, feeble, and fraile, and that euen the purest, the soundest, & the mightiest, consisting thereof, as a flower in the fielde is easily pulled vp, and as the greatest Oake, is cutte downe in an hower; the one assuredly to wither, the other neuer to growe againe. So, when the mightiest Prince of the earth, affying in himselfe, maketh warre against vs, and threatneth with fire and sword to deuoure vs, wee may with comfort thinke, and say with assurance to our selues, as dyd the Athenians, when *Xerxes* with his huge and vnmatchable armie, came to conquer Greece, his quarell being specially to them, ἐ διοτι ἦν ὁ ἐπιὼν ἐπὶ τὴν Ἑλλάδα, θνητὸς καὶ οὐδενὸς, ᾧτινι οὐδὲν ἦτον οὐδ' ἐπὶ τῷ κακῷ ἐξ ἀρχῆς γενομένῳ ἐ συμπεσεῖν, τοῖς δὲ μεγίστοις αὐτῶν μέγιστα, ὀφείλειν δὲ καὶ ἐπιλαμβάνοντα οὐδὲ ἔοντα θνητὸν δεῖν τῆς ἀδίκου παύεσθαι. that he is not a God, but a man, which warreth against Greece; and that neither is, or euer shall be any mortal creature, voyde of euil from the hower of his birth; and that the greatest, to the greatest mischiefe is subiect, and therefore beeing a mortall man, he may faile of his purpose.

Herodo. Polimnia.

But

But further, then they which knew not but the God vnknowne, may we, which know & serue the true God, and Lord of all, with ioy and comfort say, and pronounce to our Leaders, as *Hesekiah* dyd to his Captaines, when *Senacharib* inuaded, & threatned Iudah. *Be strong and couragious, feare not, neyther be afraid for the king of Ashur, neither for all the multitude that is with him, for there be more with vs, then are with him: with him is an arme of flesh, but with vs is the Lord our God, for to helpe vs, and to fight our battaile.* Euen so, (no doubt) said that princely Lady, aboue all Ladyes and Princes to bee renowned, to her Generalls and Commaunders; when being by a mighty King threatned, & iniured sundry waies, she was prouoked, *Not by malice of reuenge, nor quittance of iniurie, nor desire of bloodshed, nor greedinesse of lucre, to put forth her strength: but of a heedfull care, and wary watch, that no neglect of foes, nor ouersuertie of harme, might breede either danger to her, or glorie to them.* And so resoluing, humbled herselfe before the most omnipotent maker, and guider of all the worlds masse, and prayed victory from him, *for the suretie of her Realme, and the glory of his Name, with the least losse of English blood.*

2. chro: ca: 32.

Her Maiesties owne words, then which better cannot be, in her prayer to God, when she sent her forces to *Cales*, in the yeere 1596.

VVherefore, that mighty *Iehoua*, to whom shee bent her hart, heard her voyce, fauoured her enterprize, gaue a speedy & happy victory to her forces, with best fore-winds sent them out, & brought them home, the blood of very few being shed, and that not spilt, but well bestowed, no valour wan-

ting, nor policie forgotten, before the conquest, and all temperance vsed, & mercy shewed after the victorie, by those her noble Generalls, which with exceeding vertue, to their euerlasting fame, discharged the great trust reposed in them, and the most honourable place they serued in. VVherefore her Highnesse is, thorough the power of the Highest, safe without feare to be surprized at home, as *Crœsus* was for his greedines of the Persian treasure, & hath not beene ouerthrowne, and put to flight at Sea, as *Xerxes* was, pursuing his reuenge of the Athenians, nor discomfited and vexed by the fury of the windes, as *Charles* was, indeuouring to quit the iniurie of *Hasanaga*, nor chased & beaten in the eye of her enemie, as the Spanyards were, by and before the forces of her Maiestie, gaping after the spoile of her kingdome, & thirsting after the blood of her subiects. For her strength is in the arme, and and her hope in the help of the most mighty God, whereby she is, and may be assured, that he in her will shew his power, and shee through him, shall gaine that honour, for which as his most especiall image, shee shall be throughout the world, and to the worlds end, renowned and admired. So be it. Amen. Amen.

Rob: Erle of Essex. Cha: Lo: Howard.

Chap. 6.

That God is good to all, but best to the best men.

WIth God is power infinite, and wisedome incomprehensible, as hee is a God, he cannot be but omnipotent, but altogether and exceeding wise; wise aboue the reach, omnipotent beyond the iudgement of any mortal creature. Yet in nothing is he to himselfe so like, and to man so well known, as in that he is good, and therein, both his power and his wisedome are excelled, although from him, neither the one nor the other can be deuided. By his power, hee made the world of nothing, and by his wisedome he made it to be of all perfection, and the same thorough both hee dooth daily rule, order, and preserue; but it was his goodnesse, which first caused him to make it, and it is that, which maketh him still to be carefull of it, to the end all should be partaker of that, which of nothing but of it selfe can participate. Other cause there could be none, because beeing of all fulnesse, he could feele no want, nor any thing could be added vnto him. Not excellencie, wherein hee euer was aboue all that haue beene, or could be incomparable. Nor glory, which filling heauen, surmounted farre the measure of worldly honor; his goodnesse

The goodnes of God, the cause of creation & preseruation of the world.

neſſe onely was inlarged when it was communicated: and ſo much the more, by how much the leſſe it was deſerued. VVhen he had framed the goodlie vaute of heauen, and eſtabliſhed the ſure foundation of the earth, and finiſhed all the hoſt of thē both, he ſaw all that was made, and all was good; for nothing other then good from him could proceede: but to man much more, though not more worthie, that goodnes did abound. Hee was the laſt of his creatures, as the end of his creation, all made for him, and all repreſented in him; the reſt, by his word commaunding, whereas his bodie by his hand working, & his ſoule by his breath quickning, became aliue: whereby hee was the very Image of his Maker, pure, full of knowledge, and a Lord ouer all. And albeit hee fell wilfully to be ignorant, being vnthankfully diſobedient, and vvas depriued of his lordly eſtate, beeing thorough his owne default both in body and ſoule defiled, yet would GOD, becauſe hee would be God, as infinitly aboue meaſure, ſo euerlaſtingly without end, vouchſafe to reſtore him againe, in clenſing his thoughts, inſtructing his hart, & holding all things in ſubiection vnto him. VVhich if he had not don, and did not ſtill continue to doe, man ſhould not differ frō a brute beaſt in vnderſtanding, his whole life ſhould be filthy and corrupt, and not a day, nor an howre, hee ſhould liue in ſafetie. His reaſon ſhould be as the ſubtiltie of the Foxe, his deſire as the luſt of the Horſe, his life ſoiled in vice, as the

Gene, 2.

Man the end of gods creation.

Man the image of God.

What the ſtate and condition of man, were, being fallen. and not reſtored by god.

ſwine

ſwine wallowing in mire, and ſoone ended ſhould it be, by the aſſault of deuouring beaſts, or furie of peſtilent diſeaſes. Thys were the condition of man, were it not for the goodnes of God. But for the good of man, or rather for his owne goodneſſe ſake, he is euer working both generally, in the behalfe of all man-kinde, and particularly, for the benefite of euery one, but eſpecially, for the preſeruation of thoſe which are his, and repoſe their truſt in him. Sundry waies hee offereth inſtruction to their harts, and giueth correction for their faults, he ſtriketh a naturall feare in the creatures, wherby they become, and remaine ſubiect vnto them, and diſcouereth the vertue of whatſoeuer hath or wanteth life, for their neceſſarie vſe, for the ſtrength & cõfort of their daies. Let ſome inſtans be produced. The Sea he holdeth within bankes to the good of all, leaſt they ſhould bee ouer-whelmed, & drowned with the earth. The Turke he boundeth within lymits, to preſerue the Chriſtians, that they may not bee ouer-runned & deuoured of infidels. The Sunne he cauſeth to ſhine vpon all the worlde, for the health and comfort of all Nations; and vvith his Goſpell he lighteneth ſome ſpeciall places, for the ſpirituall comfort and ſoules health of his choſen. So is he good to all, but in greater meaſure to ſome, and good he is aſwell in beſtowing benefits, as in with-holding miſchiefes; but chiefely good, in that out of his owne meere goodnes, without any the leaſt their worthines, he dooth whatſoeuer

God is euer working for the good of man, generally and particularlie.

The goodnes of God in with-holding & beſtowing

he doth for them. For all being guiltie of the tranſgreſsion, and all vnder the ſentence of condemnation alike, no grace is of dutie, nothing but puniſhment is due. This the world cannot but ſee, and euery one as hee receiueth moſt, ought moſt to acknowledge the ſame. Not a man liuing vpon the face of the earth, but in that he liueth and is a man, in that all the creatures are vnder his rule, in that he knoweth how to rule them, & to make them ſerue his vſe, which for his vſe are appointed, is infinitely bound vnto God, and to confeſſe howe good a God hee is therein. For whatſoeuer man hee bee, without hurt to God, or wrong to him, hee might haue beene a ſtone, without life, or with life a brute beaſt without reaſon. So to haue made him, was in the power of the Maker, & no cauſe in himſelfe, why of better condition he ſhould be. VVherfore in this the goodneſſe of God is generally vpon all, euen vpō the moſt barbarous people of the world, that they liue, and that in life they enioy many pleſures and commodities, through the commaundement they haue, and good they receiue of the creatures, knowing howe to ouercome the ſtrongeſt, to tame the wildeſt, and to employ them all to ſome good vſe or other. But incomparably more is the bleſsing of God extended vnto thoſe, which ouer and aboue the common benefits of naturall life, and humaine reaſon, haue the true knowledge of God, and of his Sonne reuealed vnto them; vvhereby they liue a ſpirituall life, and are in the way to euerlaſting

Euery man bound infinitely to God for his goodnes.

The goodnes of God ſpecially is to thoſe, which haue knowledge of him, and his ſeruice,

lasting saluation. VVho beeing inwardly touched with religious loue, & feare of God their Creator and their Sauiour, are ledde and strengthened by his spirit to rule and bring into order, the most subtile, cruell, and forcible beasts of the world: That whereby *Thiestes* deceiued his brother, and defiled his bed: That which stirred *Alexander* to murther his deerely beloued *Clytus*: That which draue *Heliogabalus* to hide himselfe there where hee dyed a most contemptible death: That which soone kylled *Diodorus* the Logitian, because soone enough he could not answere the questions of *Stilpo*: That which suddainly tooke away the breath and the life of *Dionisius* of Sicilie, when hee was in his best health: And that which forcibly carryed *Alcibiades* from Licæum to the Bar, from the Bar to the Sea, from the Sea into Sicilie, out of Sicilie to the Lacedemonians, from the Lacedemonians to the Persians, from the Persians to Samos, from Samos to Athens, from Athens to *Helespont*; and so tossed him vp and downe from one part of the world to another. VVhich being lodged in our breasts, are still at hand, make suddaine and dangerous assaults, and are not to be resisted, but when by the good Spirit of God they be subdued. Not onely the Heathen men before named, & infinite others which might be remembred, haue felt the sting and the strength of those mischieuous & mighty enemies, but euen the chyldren of God, and the best of the best beloued of them, being left to the course of nature, and

Lust. *Seneca Thiest.*

Anger. *Plutarch. in vita Alex.*

Feare. *Aelius Lam.*

Griefe *Dioge. Laert.*

Ioy. *Fulgos.*

Hope. *Maxi. Tirius.*

The danger of vnruly affections.

counſell of fleſh and blood, haue been by the vanquiſhed and led captiue away. Not the ſinceritie of *Dauid*, nor the wiſedome of *Salomon*, nor the ſtrength of *Sampſon*, was able to withſtand the poiſon, the craft, and the force of them. The Apoſtles themſelues, before the cõming of the holy Ghoſt, being ouercommed thereby, denied their maiſter, and forſooke him: but after, beeing ſtrengthened with that ſpirit, they ſpake with confidence before Princes and Tyrants. It is that ſpirit alone which is able to conquer thoſe enemies, and to make them ſerue as friends to the good of men; whereby being ruled & brought into order, one becommeth the roote of amitie & concord; another, the whetſtone of fortitude; a third, the watch of ſafetie; a fourth, the ground of patience; a fifth, the mother of repentance; a ſixt, the preſeruation of bodilie health, and quietnes of minde; which ſo had and held, honourable is the condition of man, his lyfe is pleaſing to God, and full of comfort to himſelfe. So as ineſtimable is that goodnes, whereby ſuch happineſſe is obtained; and right happy are they, which by that eſpeciall teſtimony may be aſſured, that eſpecially they are beloued of the Almightie, who is the true author and free giuer of all goodnes whatſoeuer. But as all the children of God are greatly bleſſed in that gouernment ouer thẽſelues, whereby they leade a godly and contented life vpon earth, yet are they not all in one degree of happines, neither doe they receiue one meaſure of his goodnes

The force of affections.

Matth. 26, Acts Apo.

The ſpirit of God only able in ſome meaſure to conquer affections.

The good of affections well ordered.

All the children of god not in one degree of happines vpon earth.

goodnes therein. The Princes of the earth, the ſpeciall images of God, they which repreſent his perſon and his office, and are therefore ſaid to bee Gods in the worlde, are moſt endued, when they are indued therewith; and not without cauſe, for that they are not onely to haue care of themſelues, but of many thouſands committed to their charge, whoſe affections being vnrulie, are by them as their owne to be gouerned: but not being theyr owne, that gouernment with much the greater power & wiſedome is to be performed: VVherein, impoſsible it were, but that the mightieſt and the vviſeſt ſhould faile, were they not continually aſsiſted by the ſpirit of that God, who being not onely full of power and wiſedome, but perfect power and abſolute wiſedome it ſelfe, can neuer faile in performance of whatſoeuer he wil haue brought to paſſe.

Good princes ſpecially endued with the good Spirit of God.

Thereby it is, that Common-wealths are maintayned, and doe flouriſh, that good men are defended from the wicked, that Princes and Rulers are eſtabliſhed and ſet faſt in theyr kingdoms, being guarded with the loue of good ſubiects, and from the mallice of wicked perſons preſerued. For although the good example of the King, bee a lawe to good men, and law is the curbe of the wicked, and the bridle whereby to reſtraine their wilful practiſes & vngodly attempts, yet were not the beſt by the inward working of God, made inclinable to followe that which is good, & the worſer ſort ſecretly touched and troubled in conſcience, or frighted and

VVhereby Common weales doe flouriſh and are maintained.

dismaied in minde, by the power which GOD hath, and exerciseth ouer theyr harts, examples would not suffise to draw the one, nor law to hold back the other, which as a weake nette layde open to be seene, easily they would by subtiltie auoyde, or violence breake through. Therefore wee see it falleth out, that when God will, *Senacharib* a king, is killed of *Adramaleke* and *Seleuster*, and *Viriathus* an Emperour, is murthered of his owne guard; the harts and hands, of sonnes and of seruaunts, are stirred vp, and strengthened against parents and maysters, though Kings and Emperours; without feare of law, or feeling of nature. And againe, of his goodnes towards the good (such as hee fauoureth and is carefull to preserue) he keepeth downe the harts, and holdeth fast the hands of wicked men, that they haue no power ouer theyr own will. *Absolon* aspyring to the kingdome ariseth, and taketh counsell with *Ahitophell* against *Dauid*, the sonne against the Father, the seruaunt against the Maister. *Absolon* young and lustie, hath the harts of the men of Israell turned after him, and the counsell of *Ahitophell* is as the Oracle of God. VVherefore *Dauid* flieth, and forsaketh Ierusalem. But God beeing mindfull of his seruant *Dauid*, to deliuer him out of the hands, and from the treason of his enemies, *Ahitophell* his counsaile is turned into foolishnes, hee hangeth himselfe, the people of Israel are slaine before the seruaunts of *Dauid*, of very few infinite in number, *Absolon* caught of an Oake, is taken vp, & killed

2, Kings, 19

Eutrop. 4.

God the onely ruler of mens harts, & disposer of their actiõs.

2. Reg. cha. 15.16.17.18

killed betweene heauen and earth; and *Dauid* is reſtored, and remaineth King. VVee neede not looke farre of, nor farre backe, to finde examples of the goodnes of GOD, in the defence of good Princes, and of the weaknes of their eſtate which are deſtitute of his helpe: the one ſort ſtanding ſafe inuinciblie protected; the other as naked of defence, ſubiect to all danger, and eaſily ouerthrowne.

Our neighbour Countries haue ſeene the ſodaine fall of their Princes, by the bloody hands of cruell murtherers, euen of late in theſe laſt dayes of the world, dayes of diſobedience, & of treaſon, of vnnaturall affection, and of all ſinne and iniquitie, vnworthy to be graced with the light of heauen, whoſe purenes if it were poſsible would be defiled, with the noyſome vapours of wickednes, ariſing daily from the face of the earth. But yet notwithſtanding all malitious conſpiracies, trayterous practiſes, and dangerous attempts, againſt the annoyted of the Lord, our moſt excellent Soueraigne, Queene *Elizabeth*, ſhe liueth, and raigneth in ſafety and in glory, to the glory of him, by whoſe goodnes no leſſe carefully, then by his power miraculouſly, ſhe hath beene preſerued; her wicked enemies by the feruencie of his diſpleaſure, as ſtinking miſts by the burning beames of the Sunne, being diſperſed & conſumed. All Princes may ſeeme to haue meanes ſufficient, by their owne ſtrength, of their owne defence, being furniſhed with ſtrong guardes euer attending, and many eyes ſtill watching

The great power and goodnes of God in the preſeruation of her Maieſtie.

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ing to fore-see, what is intended against them; so as nothing can be thought so subtill, or secret, which is not like to be discouered and preuented; but all will not serue, where GOD is vnwilling to preserue. If GOD doe not keepe the Cittie, they labour in vaine that watch it, their eyes are dimme, and their eares deafe, manifest daungers passe by their sight, and neuer come to their vnderstanding. So many are the deuises of mischiefe, and so cunningly disguised, vnder the colour of loue, and pretence of friendship, that God alone who searcheth the hart, and seeth the inward thought, is able to discerne the malitious minde of a wicked man. It was not said without cause, *fronti nulla fides*, no trust to the outward countenance, and *in animis hominum multæ latebræ, multi recessus*, in the minds of men there are many darke corners, and secret places; for, there are not by many, so many furrowes and wrinkles in the forehead to be seene, as vnder the scull neere the braine, there be priuy corners, and close angles, which the eyes of an Eagle are vnable to pearce into. VVherefore, when man through the corruption of his nature, inclining more to ill then to good, is not so ingenious in the deuise, nor so industrious in the practise of good, as of ill; no meruaile it is, if euill conspiracies ouercome good counsailes, and designes of mischiefe goe beyond all meanes of defence. Faithfull counsailers, louing truth, and hating coueteousnes, are the surest strength of the Kings life, and best instruments

All meanes of mē without the help of God are vaine. Psalm. 127.

God onely searcheth and seeth the hart. Iuue Satyr. 1

Faythfull counsellors the surest defence of the King.

ments of his safety; for not being delighted with lyes, they are not deluded by flatterers, nor by gifts or rewards are they blinded, which are not couetеously disposed. But truth possessing their harts, and their hands being full of liberallity, they aduise faithfully without feare, and wisely without error, and so cleere are their eyes, that they see farre and neere. For mony which often dazeleth, and darkneth the eyes of the taker, as often bringeth light, & sight to the giuer; many secrets are made known, many practises layd open, from euery quarter aduertisements are giuen, to such as will drawe theyr purses, and are not sparing of rewards. Doores and locks are easily had to keepe money in, but to hold it out, hardly can a locke or a doore, strong enough be found.

To loue truth & be liberall, fit for Counsailers to Kings.

The force of money.

——Precium si grande ferus custodia victa est,
Nec prohibent claues, et canis ipse tacet.

Tib. 2. Eleg. 4.

Bring mony store the hope is ouercome,
The hopes let in, the barking dog is dombe.

VVherefore, right happy is that Prince, whose counsailers and seruants, loue truth, and hate couetousnes. As without such it is impossible for a King to sit safe in his kingdome, so by the meanes of such, as great safetie is had, as by the help of man can bee obtained; for they are friends that flatter not, and watchmen that sleepe not, and such alone, as for friends & watchmen are to be esteemed. But be they in all, as they ought to be, yet are they but

men; doe they what they can, without the help of him that ſitteth in heauen, all is in vaine. If God be not their guide, they runne aſtray, following theyr owne wayes, they eaſily miſſe the path of truth, & fall into the pitte of error. though greedilie they ſeeke and hunt after truth as a moſt precious iewel, Yet truth being buried in the deepe, and couered ouer with many pleaſing vaines of right ſhewe, but counterfaite ſubſtance, they ſtick in the ſhallow, & fall in liking with the deceitful ſhadow of that they deſire. For by nature being ſlow to conceaue, and dull to vnderſtand, we ſoone turne away from matter of difficultie, & lay eaſily holde on eaſie and ready things, which euer-more are the worſt, both in reſpect of themſelues, & in reſpect of the hurt they bring to the poſſeſſors of them. Lyes, errors, vices, are the ſmyling baytes whereby wee are quicklie caught, and willingly carried away to miſchiefe & myſerie. Lyes are ill tolde, but well heard, errors dangerous gueſts, but entertained as deere friends, vices the bane of al our happines, but vſed, foſtered, and delighted in, as the only pleaſure & comfort of our liues. All which being the ſeed of the Serpent, our auncient and firſt enemy, creepe into vs, as hee dyd into our old beginning Parents, whoſe poſteritie we are, and are deceiued as they were, by the alluring face of eaſe and glory. An eaſie thing to eate an Apple, and what more glorious then to be as God, in the knowledge of good and euill? But it was a lye that firſt was told, and beeing beleeued,

Truth buried in the deepe.

The baites of miſchiefe & miſery.

Men drawn to il by eaſe and glory.

ignorance

ignoraunce was our vnderſtanding, and our knowledge error; then vice gotte the poſſeſsion of our harts, and rule of our mindes: ſo were wee of our ſelues not Gods, but deuils in the world, and ſo are we ſtill, if by the ſpirit of God we be not lightened, and guided in the wayes of truth, wiſedom, & vertue: wherewith who ſo is endued, is in ſome meaſure enabled, to diſcerne truth frō falſhood, knowledge from ignoraunce, vertue from vice; and by meanes thereof not beeing deceiued, is deliuered from the malice of ſathan, and from all the practiſes of his wicked miniſters, be they neuer ſo ſecret, ſubtile, and miſchiuous. VVherfore, it is the goodneſſe of God, which onely can, and aſſuredly doth, ſaue and protect, as well Princes as others, out of the hands of theyr enemies; ſo as he which ſayed, *Eripere vitam nemo non homini poteſt*, euery man may take away the life of any man, ſayed moſt vntruly, and falſe and fooliſh is that opinion, that who ſo is careleſſe of his owne life, is maiſter of another mans. As if that deſperate wretch which doth not regard to be killed, had power to kill whom hee would. It might be ſo if mens actions were framed of themſelues, and that by no other guide then by their own nature they were directed. Then might a trayterous ſeruaunt, or a diſguiſed ſtranger approching neere the perſon, take away the life of the greateſt Emperour, who beeing of innocencie without feare, & magnanimity without ſuſpition, could not but lye open to the wicked will of the vildeſt

Seneca Thebai.

vildeſt caitiſe in the world. And then ſhould not a good Ruler liue, amongſt ſinfull and vngodlie men, He ſeeking to correct their faults, and to bridle their diſordered deſires, and they to be voyd of puniſhment, endeuouring to remoue him from amongſt them. But farre otherwiſe it is, mens harts are not in their own hands, neither are their hands directed after their owne wills, God mooueth the one, and carryeth the other: and ſtayeth both the one and the other, according to his pleaſure.

Appian de billis ciuilib. lib. 1.

Marius being declared an enemy to the people of Rome, and put out of the protection of Lawe, ſo as any that would (that could I ſhould ſay) might take his goods and his life, *impune*, ſafely, without feare of puniſhment; a French ſouldiour offering himſelfe for the purpoſe, was ſent by the Magiſtrats of Minturna, with a ſword in his hand to kill hym in his bedde; he to hide himſelfe, lying ſecretly in a poore houſe of that Citty. But the French man comming to performe the deed, when he ſaw him, and heard him ſay, Dareſt thou kill *Marius*? hee ranne like a mad man out of the chamber, and cryed out, that to kill *Marius* was not in his power.

Dion Caſſ. lib. 68. in vita Ner.

Calphurnius Craſſus, conſpyring with others the death of *Nerua*, the true patterne of a good Emperour, *Nerua* knowing their conſpiracie, placed thē at a publique ſhew next vnto him, and not fearing danger, being ſtrengthened with a great mind, and a cleere conſcience, deliuered ſwords ready drawn vnto them, and asked them whether they vvere

ſharpe

sharpe enough? who hauing the swords in their hands wherewith they might haue killed him, had not the courage to lift them vp against him. *Ehud*, a man lame of his right hand, killed *Eglon* King of Moab, but it was the will of God it should bee so; for he stirred vp *Ehud* for a sauiour, to deliuer the Children of Israel out of the hands of the Moabits. But *Abishai* going downe with *Dauid* by night to seeke *Saul*, and finding him a sleep, and being minded to smite him with a speare to the earth, so as he should not neede to smite him againe, yet had not the power to touch him, because hee was told by *Dauid*, whose hart was directed by the Spirit of God, that *no man could lay his hand on the Lords annointed, and be guiltlesse*. VVherein, diuers dyd appeare the will of GOD to be towards those wicked Kings, in destroying the one, and sauing the other: but euer-more to be full of goodnes, and full of power, as hauing all power ouer the actions of man, and vsing the same alwaies to the good of his chosen. *Eglon* in his Court, amongst his friends, in his parlor amidst his greatest strength, by the left hand of a lame man lost his life; he saw *Ehud* come, but dyd not foresee, nor could auoid the mischiefe hee brought with him. On the other side, *Saule* a sleepe, enclosed with his enemies, was not suffered to fall into their hands, but was in danger vvithout feare, and in safetie without defence; beeing then by the will of God, ruling the hart of *Dauid*, and leading the hande of *Abishai*, strongly defended,

Iudg, 3.

1, Sam, 26

No man may lay his hand on the Lords annointed, & be guiltlesse.

God euer good to his

The wicked neuer in safetie.

The good in the midst of danger defended by the hand of God.

when in no sort hee could defend himself e. And both *Eglon* was killed to deliuer Israell from the seruitude of Moab, & *Saule* preserued, to teach Israell obedience to the Lords annointed: but reserued withall, to be distressed of the Philistines, and to fall vpon his owne sworde, that thereby might appeare the exceeding goodnesse of God, in vsing the hand of the wicked against the wicked, for the safegard of his people; wherby what good soeuer ariseth to thē, no more turneth to such instruments therof, then came to the builders of the Arke, they being drowned in the displeasure of God, when *Noah* alone with his, thorough the worke of the others hands, was saued aliue. In other sort the Lord dealeth with good Princes and Rulers, hee standeth by them while they liue, and doth not forsake them when they die. *Dauid*, after that he had raigned many yeeres ouer Israell, in Hebron & Ierusalem, and had established his sonne *Salomon* in his throne, beeing olde and striken in yeeres, slept with his Fathers, and was buried in the Citie of *Dauid*. *Salomon*, although his hart turned after other Gods, and was not perfect with the Lorde his God, as was the hart of *Dauid* his Father, yet for *Dauids* sake he made him Prince, and kept him safe in his kingdome all his life long; so as hee raigned fortie yeeres ouer all Israell, & at the last, slept with his Fathers, and was buried in the Citty of *Dauid*. *Iehosophat* walked in the first waies of his Father *Dauid*, and sought the Lord God of his Father, and walked

God vseth the wicked against the wicked, for ỹ good of his, without good to themselues.

The goodnes of God towards Princes and Rulers, continueth to the end.

1, Reg. ca. 2,

1. Reg. cap. 11.

2. Chr. cha. 17, 18, 19, 20.

walked in his commaundements, and lifted vp his hart vnto the waies of the Lorde; wherefore the Lord eſtabliſhed the Kingdome in his hand, and gaue him reſt on euery ſide, and hee raigned fiue and twenty yeeres in Ieruſalem, & then ſlept with his Fathers, and was buried with them in the Cittie of *Dauid*. So *Iothan* became mightie, becauſe he directed his way before the Lord his God, and his lyfe ended, hee ſlept with his Fathers, and was buried in the Citty of *Dauid*. *Hezekiah* raigned many yeeres, and had exceeding much honor and riches, and proſpered in all things he tooke in hand, for he truſted in the Lord God of Iſraell, ſo that after him, was none like vnto him amongſt all the kings of Iudah, neither were there any ſuch before him; wherefore hee ſlept with his Fathers, and was buried in the higheſt Sepulchre of the ſonnes of *Dauid*, and all Iudah and the inhabitants of Ieruſalem did him honour at his death. Good Kings are fauoured of God, and through his goodneſſe enioy infinite bleſsings both of lyfe and death. No practiſe, no enterprize of the wicked, is able to preuaile againſt thoſe whom God protecteth. It was *Ahaſiah* which conſulted with *Belzebub*, that fell thorough the lettice windowe in his vpper chamber, and dyed. *Iehoram*, that wrought euill in the ſight of the Lord, which was killed by the hand of *Iehu*; both ill ſonnes of an ill Father, and by God were puniſhed, no leſſe for their owne, then for their Fathers iniquitie. *Ioash* it was, againſt whom his

2. Chr. cap. 27.

2. Reg. ca. 18

2. Chr. cap. 32.

The iudgemēt of God againſt wicked Princes.

2. Reg. ca. 1, 2. Reg. ca. 9. 2. chro. ca: 24.

his owne seruants conspired, and whom they slew in his bedde, because he fell to Idolatrie, killed *Zacharie*, and forgat the kindnes which *Iehoiada* his
2,Chr. c.15 Father had doone vnto him. *Amaziah*, against whom treason was vvrought in Ierusalem, after he had turned away from the Lord, who flying to La-
2.Chr.c.26. chish, was pursued and there slaine. *Vzziah*, that was a Leaper vnto the day of his death, and dwelt as a Leaper in an house a part, because he was cutte off from the house of the Lord.

1.Reg.c.22, It was *Ahab*, who sold himselfe to worke wickednesse in the sight of the Lord, vvhose blood the dogges licked, in the place where before they had
2,Reg.c.28, licked the blood of *Naboth*. *Benadab*, which had doone wrong and much hurt to the people of Israell, who by *Hasaell* his seruaunt was stifled, when he lay sicke on his bedde. And *Herod* it was, that
Acts, 12. wicked *Herod*, vvho imprisoned & beheaded *Iohn* the *Baptist*, and despised and mocked our Sauiour Christ, vvho sitting on the iudgement seat, arrayed in royall apparrell, was suddainly striken with the Angell of the Lord, because he gaue not glory vnto God, so that he was eaten with wormes, & gaue vp the Ghost. VVherby manifestly appeareth the different estate of good and badde Rulers, the bad, beeing by the iustice of GOD, though not in the course of their life, yet at the howre of their death, assuredly punished: as the good, by his goodnesse are, if not while they liue, at the least vvhen they die, most graciously protected. VVhich when the

worser

vvorſer ſort happen to obſerue, and conſider, although they hate to liue the lyfe, yet do they wiſh to die the death of the righteous, and to haue their end like vnto theirs. As dyd *Balaam* the vvicked Prophet, when from the toppe of the Rocks, and from the hills hee beheld *Iacob*, and that the multitude vvas, as the duſt, and that no man was able to number the fourth part of Iſraell, notwithſtanding all the malice and the might of *Balaack* againſt them, they being ſtill preſerued by the bleſsing of GOD: ſo as hee could not curſe them, but vvas enforced to confeſſe, that if *Balaack* vvoulde gyue him his houſe full of Siluer and Golde, hee could not curſe whom GOD dyd bleſſe, nor coulde paſſe the commaundement of the Lord, to doe eyther good or badde of his owne mind. VVherfore ſafe is the ſeate, and ſinguler ought to be the comfort of all good Princes and Rulers, beeing by the powerfull hand of the omnipotent and euer-liuing GOD protected. They may bee aſſured, that without his ſufferance, who is theyr defence, no power, no practice of man, or of ſathan, can preuaile againſt them. Numb. 23, 24.

Chap. 7.

That God is good to the worser sort but to their greater hurt, and that good men should not be greeued thereat, but receaue comfort thereby.

WHen it pleaseth God in the secrecie of his iudgment, to afflict good men, and to suffer the wicked to flourish in this world, such is our weaknes, that we stagger in mind, and seeing it often so to come to passe, we often fall into doubtfull and vndutifull conceites, euen of God him selfe, as if, eyther he were not, or regarded not, the dooings and deseruings of men: which vniust surmise, springeth out of that old roote of vnthankfulnes, wherewith mankinde was corrupted at the first; whereby fond opinions grow vp in the minde, and shadow the light of reason, so that we cannot discerne true things from false, and good from euill; for so blinded by the darke mist of ignorance, we make Fortune the Author of that, whereof God is the dooer, and ascribe to Chaunce, whatsoeuer is performed by the prouidence of the Almightie. Her wee call a Goddesse, which is more often bad then good, and is neuer so like her selfe, as when to her selfe she is most vnlike; now fauouring, now frowning, euer the same, and neuer the same, constant in nothing, but that she is vnconstant in all.

Ignorance causeth men to ascribe to fortune, what is don by God. Fortune.

This

This men say of her, and yet beleeue in her, when with the best it goeth ill, and well with the worser sort.

Res humanas ordine nullo, Seue. Hyppo.
Fortuna regit, spargitque manu
Munera cæca, peiora fouens.

Mens matters quite out of order,
Fortune doth rule, and gifts scatter
Blindly, fostering the worser.

If courage preuaile against feare,
Audentes fortuna iuuat.
Fortune helps the hardy. Virgil. æneid. 10.

If cowards triumph, & valiant men goe downe,
O fortuna viris inuida fortibus,
Quam non æqua bonis præmia diuidis? Sen. Her. Fu-re.

O fortune that of valiant men enuious art,
How ill dost thou reward men of desart?

Are men raysed from base account, to honor?
——— *Ex humili magna ad fastigia rerum,* Iuuenal. Sat. 3.
Extollit quoties voluit fortuna iocari.

From base to place of highest sort,
Fortune doth lift, disposed to sport.

Are they spoiled of their goods, & fall they from high to low estate?
Nempe dat et quodcũque libet fortuna rapitque, Ouid. trist. 4.
Iurus et est subito qui modo Cræsus erat.

Fortune doth giue and take at her pleaſure,
Now poore, which but now had infinite treaſure.

Is the courſe of the worlde obſerued often to change, and that it is with men of eyther part, now well, now ill?

Ouid.triſt.5. *Paſsibus ambiguis fortuna volubilis errat,*
Et manet in nullo certa tenaxque loco
Sed modo læta manet, vultus modo ſumit acerbos,
Et tantum conſtans in leuitate ſua eſt.

VVith doubtfull ſteps Fortune wauering doth wander,
In one place ſhe ſtandeth neuer ſtill or faſt;
But now doth ſmile, and now againe doth lower,
And conſtant onely is in leuitie at laſt.

So that he ſayd trulie, which ſaid:

Iune.Sat.13 *Sunt qui in fortunæ iam caſibus omnia ponunt,*
Et nullo credunt mundum rectore moueri.

There are which fortune ſay, by chance all things to guide,
And therein doe the Ruler of the world deride.

They accuſe Fortune of iniuſtice, but they beleeue in her power, they blame her as a blinde diſpenſer of her gifts, but they extoll her, as the onely diſpoſer of worldly goods; they ſay ſhee is vnconſtant, full of leuitie, and of no aſſurance, and yet in all attempts, whether of war or peace, they pray for themſelues, and wiſh to their friends, aboue all other thinges good fortune. So blindly are men ledde, to think all things to be ruled of that, which of it ſelfe is nothing: nothing but a falſe light, giuẽ in

The blindnes of men concerning Fortune,

in the darknes of ignorance, and neuer ſeene, but when the true cauſe lyeth hidden, which is that heauenly, ſpirituall, incomprehenſible eſſence, the Lord God of heauen & earth: wherby the whole world, and euery part thereof, is daily, and continually gouerned and diſpoſed of. He it is, and hee alone, which lyfteth vp, and pulleth downe, which giueth wealth, and cauſeth want, which puniſheth and rewardeth, preſerueth, and deſtroyeth when he will, and where it pleaſeth himſelfe. And although his benefits are often ſeene to bee heaped vpon wicked men, when his hand of correction lieth heauie vpon his choſen: and baſe & cowardlie perſons he ſuffereth to tryumph, whē men of good mindes and great vertue are troden vnder foot, yet in neither is his goodnes, or his iuſtice to be taxed, but both in both, the more to be extolled, if dulie as they ought to be, they be conſidered of.

Fortune in truth nothing.

The benefits of God ſomtimes towards the wicked, whē his rodde is vpon the godly.

This may ſeeme ſtrange in the eyes of men, but his wayes are not the wayes of men, neither dooth he tread in the ſteps of fleſh & blood. It is more eaſie to ſee what he doth, then to perceiue the ſecrecie and depth of his purpoſe, which not being diſcouered, his works may be thought voyd of iudgment, when they are full of all wiſedom and vnderſtanding. But why ſhould he fauour the vngodly, which are careleſſe of him, and frowne vpon thoſe who giue themſelues to his honour and ſeruice? VVhy was *Toby* after many good works of mercie and charitie made blinde? and *Haman*, a man full

Toby. 2.

of pride and crueltie, extolled aboue all the Princes next after the King? Surely good men haue no more cauſe to be grieued thereat, then had *Toby*, when his ſight beeing reſtored, he ſawe his ſonne, and the ſonnes of his ſonne with ioy and gladneſſe, nor the wicked more to reioyce then had *Haman*, when he was higheſt vpon the gallous, which hee prouided for *Mardocheus*. The Lord God, the God of iuſtice & mercie, ſo dealeth with his choſen, as a louing Father, with his beloued chyldren, he ſcourgeth them, but hath pittie on them, his hand is heauie, but to keepe vnder theyr rebellion, and his rodde ſharpe, but to cutte of their corruption, that they may bee fit heyres of that heauenlie kingdome, which no impure or defiled thing can enter into. So is he both iuſt and mercifull, ſhevving mercy in iuſtice vnto them; for ſinning, hee doth not ſpare them, and puniſhing, hee doth preſerue them. His iuſtice is great, but his mercy doth exceed: he correcteth and ſtayeth his hand, for hee is not angry for euer. Hee ſtriketh, & ſtrengtheneth to beare the ſtripes, which neuer are out of meaſure, nor aboue theyr power: and at the laſt, after that he hath drawne the blood, and bound vp the wound, the puniſhment being paſſed, & the paine ended, endleſſe is theyr ioy, and their glory euerlaſting. VVith the other ſorte farre otherwiſe it is, though God be, as he cannot but be the ſame, that is, both iuſt and mercifull euer-more, yet dooth he not deale in the ſame manner with all: with the wicked,

Heſt. 3. God in the end bleſſeth the good, & puniſheth the wicked.

God both iuſt & merciful to his, in what ſort.

In what order y mercy and iuſtice of GOD is toward the wicked.

wicked his mercy goeth before, and his iuſtice cõmeth after, whereby it commeth to paſſe, that theyr end is farre worſe then theyr beginning. The ſun ſhyneth, & the rayne falleth vpon them, they grow in the fatte, and are fedde with the ſweete of the earth, which is the ſinguler bleſsing, and the great mercy of God: for if he ſhoulde be towards them as they deſerue, the ayre ſhould be darknes, and the heauens braſſe vnto them. But beeing but weedes, and ſtill the more noyſome, the more they waxe & haue continuaunce, though God ſuffer them to grow, and ouer-growe the corne, at length vvhen harueſt commeth, the corne is layd vp, and they as weedes are caſt out, and throwne into the fire. So are they at laſt ouer-taken by his iuſtice, which before by his mercy would not be taken: which vvas the greater and ſweeter towards them, becauſe theyr condemnation ſhould be the iuſter, and his iudgement the ſharper againſt them. VVherfore when we ſee them flouriſh, & haue proude lookes, what may we ſay, and ſay truely?

——tolluntur in altum
vt lapſu grauiore ruant. *Claud. in Ruff. lib. 1.*

They are lifted vp on high, that theyr fall may be the more heauie: which they themſelues ſeeme to ſee, when they ſay

——quicquid in altum
Fortuna tulit, ruitura leuat. *Sene. Agam.*

VVhat Fortune hath exalted,
Shee lyfteth vp with mind, to haue deiected.

For

For they cannot but ſee it ſo to bee, beholding the variable courſe of the world, and of the greateſt worldlings the daily fall. Though they wander which are not led, and are blind which are not lightened by the ſpirit of God, yet time teacheth them to ſay, as experience forceth them to know, that as of trees the higheſt growing, ſo of men, they which moſt are exalted, are ſooneſt ouerthrowne. *Agamemnon* conſidering the deſtruction of Troy, and his owne tryumphant eſtate, ſayd

——— *magna momento obrui*
Vincendo didici

Sene. Troas.

That great things in a moment are ouer-whelmed,
So much by ouer-comming now haue I learned.

And fearing leaſt his feete might ſlip, from that high ſtep where *Troy* ſtoode.

Tu me ſuperbum Priame, tu timidum facis.

Idem.

Thou *Priamus*, dooſt make me both proude & a coward.

The ouerthrowe of *Priamus* made him proude, but afrayd with all, leaſt thorow pryde, as *Priamus* was, hee might bee ouerthrowne. Good it vvere that they which are proude of theyr good fortune, would after the example of *Agamemnon*, conceiue what they might bee, by conſidering what others haue beene. VVhereby they might ſhewe themſelues the more temperate, while they ſtand aloft, and the leſſe abiect when they are downe. But much better it were, both for themſelues & others, that

that they were not proud at all. So should they escape that iudgement, which being proud, by no feare they can auoyde; for, *calamitatem præcedit superbia, et ante ruinã cor extollitur.* It is pride which goeth before calamity, and ruine which followeth after the hart puffed vp, and, *sequitur superbus a tergo Deus.* A proud man God followeth at the heeles, to be reuenged of him. VVell may a vaine glorious man out of the pride of his hart, being dazeled with the glittering false shew of his owne greatnes, say to him selfe

Prouer. 16.

Sene. Her. Fur. ult.

The folly of vaine glorious men.

Maior sum quum cui possit fortuna nocere. Ouid. Met. 6

I am too great to be beaten by fortunes rod.

But be he neuer so great, and so high, so great, and so high, he can neuer be.

Non sit vt inferior suppositusque Deo. Ouid. trist. 4

But that he is inferior and subiect to God.

If he be a man, God is aboue him, and hath power ouer him, to abase his heigth, and to turne his greatnes into nothing, euen in the twinkling of an eye. He is not a man, which is not subiect by the heare of the Sunne, by the cold of the ayre, by the force of sicknes, by the subtilty of enemies, and by other infinite meanes often felt, before mistrusted to be brought into danger, if not into losse of his life; how then can any be out of his reach, vvho commandeth the Sunne, & sendeth out the winds, who bringeth sicknes, and stirreth vp enemies, and

can both ſtrike with all, & kill with any one, when, how, and as often as he will? *Though Babell should mount vp to heauen, and though she should defend her ſtrength on high; yet from me shall her deſtroyers come, ſayeth the Lord.* And to Edom, *though thou exalt thy ſelfe as the Eagle, and make thy neſt amongſt the ſtarres, thence will I bring thee downe.* VVherefore, of all vanities it is the vayneſt, for a man to be confident in pride, ſith the Lord God, who is beſt able to puniſh it, of all faults can leaſt indure it. But the purpoſe of God, being to bring them low, which are puffed vp, and to turne his bleſsings vpon them, into curſings againſt them, their minds become as empty of vnderſtanding, as their hearts are full of pride, ſo as their eyes looke euer vpward, and neuer downe, till they fall downe through their own folly, or others enuie. VVhile ambitiouſlie they climbe, ſodainly they ſlip, and feele the miſchiefe, before they feare the danger, their proud eyes being then forced to bewaile their miſerie, when mercie is gone, and cannot be found. For God wil not ſuffer them to ſee the pit they ſhal fall into, leaſt they ſhould eſcape the puniſhment they are appoynted vnto by his diuine vnſearchable prouidence. If the queſtion be, what the meanes are whereby they are ouerthrowne, the aunſwer muſt be, that means they are not, but extreames, whereby extremitie is brought vnto them; which proceeding from their owne corruption, as diſeaſes bredde within theyr owne bodies, are the cauſe of their ruine, or (if not ſo)

Ieremi. 51.

Obediah. 3.

Of all vanities, the vaineſt to be proud.

The wicked fall by their owne folly, or by others enuie.

ſo) occaſion others of like diſpoſition, to ſpinne the Spyders webbe, wherein ſilly flyes they are entangled and ſurpriſed vnawares. For it is the will of God, that ſinfull men ſhould ſtumble at their own ſinnes, and that one ſinner ſhoulde be ſcourged by the hand of another. VVhile then they are of their fortune proude, and yet not content, but ambitious without end, to gaine that whereto they aſpire, they are prodigall or couetous aboue meaſure, ayming alike at the top of glory, but ſeeking by contrarie ſteps to aſcend thereunto. Some, deſiring to be gracious, the more to be glorious in the eyes of men, thinke gifts and expence, the onely meanes whereby to win the harts of men vnto them: but meaſuring their purſes by their deſires, as they are infinite, infinitely they ſpend, vntill like lamps lacking oyle, their light is out, and their glory gone. Others, thinking riches the beſt friendes they can haue, and liking to depend of none but of themſelues, ſuppoſe by the cloſenes of theyr handes, to to vphold the pride of their harts, & therefore neuer reſt *per fas et nefas*, by hooke and by crooke, to encreaſe the maſſe of their ſubſtance: whereby it commeth to paſſe, that they abound in wealth, and are laden with authoritie and credite in the world. But wanting wiſedome to diſpoſe the one, & vertue to ſupport the other, as men carrying heauy burthens on weake ſhoulders, their ſhoulders ſhrinke, and they ſinck with their burthens to the ground. I ſpeake onely of wicked men, in whom

Prodigality or couetouſnes, ouerthroweth the glorious wicked man.

there is no vertue, no good diſpoſition at all, and yet neuertheleſſe by the ſufferance of GOD gette wealth, and place of account by craft and deceit, or by ſome other baſe and diſhoneſt courſe. VVhoſe happy eſtate being cõpared with their little worth, and examined why they ſhould be ſo happy, to the beſt the beſt that can be ſaid, is

——— fati plus valet hora ſecundi
quam ſi te Veneris commendet epiſtola Marti.

It better is to be borne in a happy howre,
Then that *Venus* to *Mars* ſhould write in thy fauour.

Other I doubt not but many there are, aſwell poore through ſpending, as through ſparing rich, whom God doth loue & fauour, and in both, doth for both, that which turneth to their good: which happening ſundry waies, I will not conſter anie way but to the beſt. So are there which out of great and good mindes, for loue to the Commonwealth, for honor of theyr Country, and ſeruice of their Prince, open their purſes wide, and poure out their ſubſtance, to theyr vtter impoueriſhing, eſteeming riches as did *Epaminondas*, whom all the gold in the world could not with-drawe from any the leaſt dutie to his Country; or as *Perdicas*, who refuſed a great reuenue in Macedonia, to followe *Alexander* into Aſia. But ſuch men, of ſuch mindes, how poore ſoeuer, are rich in true honor, and cannot ſo well be ſaid to ſpend, as to beſtowe, nor to waſte, as to imploy, neither ought to be cõdemned for

Men of great and good minds ofte poore.

Aemil. prob. in vita Epa.

Plu. in vita Alexan.

for their pouertie, but for their vertue to bee commended, as moſt worthy men, moſt worthy praiſe. Of which ſort which would haue nothing theirs, but what was their Countries, and had rather liue poore in a rich Common-wealth, then rich in a poore, beeing couetous onely of theyr Countryes good, and of their owne good name, it were to be wiſhed, that now there were, as heeretofore there haue been many; but were they ſought out to bee numbred, in what one kingdome might it not be ſayd,

——— *numero vix ſunt totidem quot*
Theborum portæ, vel diuitis oſtia Nili,

Iuuenall Satyr. 3.

——— they rather are the fewer,
then Thebes gates, or Nilus mouthes in number.

I will not affirme thoſe to be few which I wiſh were many, but boldly I dare ſay, that the Cittie of Theabes being famous for ſeauen gates, and the riuer Nilus for as many Monthes, that citty or countrie which had ſeauen ſuch worthy men, ſhould in fame no leſſe exceede, then the ſafetie of the Cittizens, is of greater price then the beauty of the Cittie, and the honour of the land more woorth then the richnes of the ſoyle. On the otherſide, to call in queſtion thoſe which by frugalitie increaſe their patrimony, or vſe the fauour of the Prince to the raiſing of their eſtate, or grow rich through the benefite of their ſeruice, were moſt iniurious, and verie vndiſcreet; except the increaſe of theyr priuate

gaine with-draw from the common good, & theyr exalting be the pulling downe of the state wherein they liue. Riches are the great blessing of God, which enable men to the best things: and beeing well gotten and well vsed, drawe many followers after the possessors of them.

Riches the blessing of God.

Lucre. lib. 5.

Diuitioris enim sectam plerumque sequuntur
Quamlibet et fortes, et pulchro corpore creti.

Each richer sect, most commonly as true,
Both strong, and faire of body doe pursue.

Plutus the God of riches, which at Sparta vvas kept blinde and layde on the ground along, as hauing neyther life nor sence, with *Herod* the Sophist was saide to haue receiued his eye-sight: because being very rich, he was very bountifull, and knew howe to vse his wealth to the releefe of the poore, which caused many to followe him & to loue him. Though *Plato* being a wise man, thought it almost impossible for a man very rich, to be honest, yet *Solon*, as wise as he, desired to haue riches, but not to get them by wrong; as if being lawfully obtained, they might of good men, as good things be iustly possessed. *Agesilaus* is saide to haue contemned riches for himselfe, but withall, that he loued to enrich his friendes; wherein shewing a great minde, meet for so great a Prince, he signified, that riches of a King, were not to be reiected as vnprofitable, but as things most necessary to be layd vp: for being with his friends, they were ready for himselfe, when

Plutus the blind God of riches, made to see.

Cæli. Rho. lib. 11.

S[illegible]. de legib.

Plu. in vita Solon.

Plu. in reip. geren. præcip.

Riches of a King not to be reiected.

when he ſhould haue, as often hee muſt haue cauſe to vſe them being a King. And for the ſame reaſon they are not of ſeruants to be neglected, whom it is fit to be inriched, when for theyr Kinges ſeruice they are to be imployed. *Themiſtocles* after a fielde fought, ſeeing many chaynes of golde about the necks of dead men, willed a ſouldiour to take them, ſaying to him, Thou art not *Themiſtocles*: as if for himſelfe, being a great Commaunder, he thought it altogether vncomlie, to rifle the bodies of dead men for gaine. But howe neceſſary hee thought wealth to be, as well for his priuate, as for the publique ſtate, may well appeare by his pollitique deuices to gette money, for the enriching both of the Athenians and of himſelfe, after the warre ended againſt the Perſians, wherein theyr treaſure vvas conſumed, ἐ γὰ ἰπαυϑὸ πλουτῖων, for he ceaſed not to inrich himſelfe, ſo is it witneſſed of him. VVherfore I commend both *Themiſtocles*, ſeeking without ceaſing to be rich, and *Epaminondas* ſpending without care to be poore, beeing affected to the good of the common good, as they were.

Plutar. in reipgere. præcep.

Herod a Vrania.

But *Chriſogonus*, who layed hands on the goods of *Sextus Roſcius*, *vt per luxuriam effunderet, quod per ſcelus adeptus eſt*, that riotouſly he might ſpend that which wickedly hee had gotten. And *Plantianus*, who being in chiefe honour, and credite, with *Seuerus* the Emperour, left not a Countrey, or a Citty vnſpoiled, to vphold thereby his greatnes, and his pride. And as many others as either waſtfully ſpend, what

Cicero pro Roſc.

Dion. Nicæ. in Seuer.

what wickedly they haue gotten, or heape treasure vp to lift vp their estates, and to hold vp their ambitious minds, I think to be in the number of those wicked ones, whom God doth exalt, but to throw downe, and whom he doth blesse at the first, the more to punish in the ende, causing eyther themselues through folly, or their like through enuie, to be instruments of their fall. For so is it seene, that the one sort in vaine humours of expence goe many times on, and neuer looke behind them, till pouertie be at their heeles, and misery light on theyr heads, where-with being cast downe, they are troden vpon, and are no more pitied, if desperatly or reprochfully; they ende their dayes, then was *Anthony*, who dyed vpon his owne sword, and *Clodius*, who being dead, was cast out *sine imaginibus, sine cantu, sine ludis, sine exequijs, sine lamentis*, vvithout any solemnization of his memory, by picture, song, play, funerall, or mourning; both extreame prodigall, of that which by craft and violence they had gotten: men full of glory, & by their own folly ouerthrowne. And the other contemning others, through too much affiance in them selues, cannot be but enuied, and maligned, so as hardly they escape the mischiefe intended against them. For the more haughty they are, the more to enuie they are subiect, and to malice the more, the mightier they shew them selues, and the faster they seeme to stand, being not indured of those, who are equall in minde, but inferiour vnto them for want of meanes.

Dion Cass. in Octauiano.

Cicero pro Milone.

Men the more hauty the more subiect to enuie.

meanes. Though pride be often beggerly attired, yet is she alwayes by her daughter Enuie attended on, who neuer dieth, while her mother liueth; and as a fowle bird, of a black Crow full gorged with malice, she wayteth the time when, and watcheth the occasion whereby, to worke mischiefe to as many of her mothers feather, as shee seeth to be pearched aboue her; whose eye beeing obserued euermore to looke vpward, it hath been truly sayed, *crescentis dignitatis semper comes inuidia*, he that riseth in honour, is euer accompanied with enuie. And againe, *E summo quasi fulmen deijcit ictos inuidia*, enuie as lightning striketh downe from the top to the foote. For neuer sleeping in her busines, and fearing no danger being armed with mallice, she leaueth no way vnsought, nor letteth any oportunitie slip, that may serue to vndermine that glorious Tower of foolish pride; which being built, vpon the false ground of worldly wealth, is easily ouerthrowne. Proud men especially being rich, looke high, and are like vnto high trees, which ouer-looke all the rest; whereby it commeth to passe, that standing onely by the strength of their owne rootes, their helme lying open without defence, (for friends they haue none to shroud them) is soone striken with the lightning of enuy, or thunder of malice, and being swayed, is made serue to vway vp the foundation of them selues. Heereof *Pallas*, and *Celander*, the one Seruant to *Nero*, the other to *Marcus Anthonius*, Emperours of Rome, are

Enuie the daughter of pride.

She loueth none of her mothers kind.

Enuy looks vpward.

Iouij hist. 33

Lucre. lib. 5.

Pryde by enuie ouerthrown.

Dion Cass. in Nero et Antoni.

are examples very notable, both of them beeing made through their Maiſters fauour, mightily rich, and exceeding proud. VVherefore, being of the Romanes, vvhich could not indure their inſatiable greedines and greatnes of power, enuied, and maligned, they vvere conſpired againſt, and neuer left vnpurſued, vntill they changed their hatefull life, with miſerable and reprochfull death. But many ſeeme of eſtate to be greater then the wind of malice can ſhake, and higher to bee aduaunced, then the fire of enuie can mount vp vnto. It may ſeeme true, that Princes ouer their people, & Soueraignes ouer their ſubiects, are placed in that height of preheminence, as ſuffereth no enuie towards them, in thoſe which are ſet vnder thē, as the ſun ſhining directly ouer our heads, doth permit no ſhadow to be of our bodies. None I ſuppoſe, did or could enuie the greatnes of *Alexander*, when the world was vnder his ſcepter, nor the glorie of the Romaines, when Carthage was raſed, which before onely was, *Romani æmula imperij*, that Citty which enuied the greatnes of Rome. For enuie is a griefe ſtirred by the proſperitie of another, then whom we thinke our ſelues to deſerue better. VVherfore for the moſt part it is betweene neighbors, and men of a facultie or ſome equalitie, *figulus inuidet figulo, faber fabro*, one begger bideth woe, that another by the doore doth goe. VVee haue all by nature a touch, if not a ful meaſure of ſelfe-loue, which cauſeth vs partially to prize our owne wooth, and inwardly

Princes in their kingdōs aboue the reach of enuie.

Velleius pater 2.

What enuie is.

Enuie between men of a faculty and equalitie.

Selfe-loue a cauſe of enuie.

wardly to grieue whē others be preferred, though worthily, before vs. From which miſchiefe, kings in their owne kingdoms, by all reaſon ſhould be free; becauſe being annointed of God, they ſhine as Gods, and by the brightnes of their maieſtie, dazell the eyes of enuie, ſo that they cannot peirce vnto them. They haue no peeres, they ſuffer no equalitie, none hath power, or can haue deſire to compare with them, except ſome monſter in nature, who graced with too much familiaritie, can thinke himſelfe an equall, where he ought to be a vaſſaile: and where he is bound to do ſeruice, dare preſume to ſhew contempt: as *Ixion* dealt with *Iupiter* in attempting to diſhonour *Iuno*, beeing of a baſe and vile wretch, deſeruing all torture, moſt vnworthy fauour, (as hauing treacherouſly deceiued and wickedly murthered *Deioneius* his Father in law) taken vp into heauen, & made of *Iupiters* priuie counſell. But vaunting of his villanie, both for his vaunting, and his villanie, he was thrown down into hell, & there bound to an yron wheele, bound about with many Snakes: that the wheele ſtill turning, and the Snakes tormenting, he ſhould neuer be at reſt, where-vpon by *Virgill* it was aptly ſaid.

The fable of Ixion.

Inuidia infelix furias, amnemque ſeuerum
Cocyti metuet tortoſque Ixionis angues,
Immanemque rotam, et non exuperabile ſaxum.

Georgic. 3.

VVretched Enuy, the Furies, and *Cocytus* lake,
Mercileſſe ſhall feare, and ſnakes wrethed round *Ixion*
And the cruell wheele, and the neuer ſetled ſtone.

A fable, but ſeruing aſwell the fauorites of great Princes, as the Princes themſelues to good vſe, teaching Princes to beware whom they aduaunce & draw neere vnto them: and warning fauourits not to grow proud through the grace they find, leaſt in thinking too well of themſelues, they fall to enuie thoſe, whoſe preſence they are happy in, but moſt vnworthy of, if thankfull & dutifull they be not as they ought to be. VVhich happening ſometimes thorough the wonderfull vnhappy wickednes of mans nature, (for man is the greateſt wōder that nature hath,) *Calligula* may ſeeme not without cauſe, to haue offered ſacrifice vnto Enuy, as fearing himſelfe to be ſubiect to her force, and therefore deſirous to ſtand in her grace: ſo as I dare not ſay, that the greateſt are altogether free from the miſchiefe of that furie. But if greatnes holde any out of the danger of enuie, yet beeing wicked, they are not ſo great as that they can hold vp themſelues: for hee that is the greateſt, ſitteth ouer them, and beeing offended at their wickednes, thruſteth them vvith his foote from their ſeate, and cauſeth their owne waight to breake their owne necks. VVhoſe fall men beholding, and not knowing the cauſe, ſay of ſuch as was ſaid by Rome ouerthrowne,

Calligula offered ſacrifice to enuie. *Dion Caſſ. 59.*

God throweth down the greateſt

Lucan.

In ſe magna ruunt. ——

Great things throw downe themſelues.

Imputing that to ouer-greatnes, which was prouoked by wickednes, & performed by the powerfulnes

fulnes of the Almightie. Neuer man in the eye of the world was more highly, & seemed more surely to be seated, then *Dionisius* the second, his Nauie great, foure hundred ships at the least, his forces, a hundred thousand foote, and nine thousand horse, the Citty of Siracuse, where hee liued, furnished with goodly Hauens, and enuironed with high & strong walls, hauing euer in readines munition, and whatsoeuer warlike prouision needfull; of wheat layd vp in store, many thousand quarters, & aboue all, his friends and confederats were infinite, wherin trusting, he thought his kingdome fastened with bonds of yron. But exceeding in wickednesse no lesse then he did excell in greatnes, he put to death his bretheren, cruelly murthered his sonnes, and caused his daughters first to be dishonoured, & after naked to be slaine; so as not any one of his progenie came so to be buried, as was to be expected; some beeing burnt-aliue, and others cut in peeces and cast into the sea. VVherfore by the iust iudgement of God against him, it came to passe, that his latter yeeres hee spent in extreame beggery; and thorough drunkennes hauing lost his sight, hee became a scorne to the world: and in the midst of Greece shamefully spent the remainder of his lyfe. Such is the end of the vngodly, though rich, thogh mighty, though in all prosperitie they flourish, yet at the last they wither, theyr wealth is layd vp for theyr woe, of glorious Tyrants they become miserable caytifes, for the Lord GOD will not suffer

The greatnes of Dionisius. *Aelia. lib. 6.*

The wickednesse of Dionisius, the cause of his fall.

Shamefull and miserable the end of the vngodly.

their ſinnes to goe vnpuniſhed. VVhich who ſo feeleth not in thys life, is but ſpared for a vvhile, that he may be puniſhed for euer. For otherwiſe the Lord God ſhould be, which he cannot be, vniuſt: if he ſhould exceede in goodnes towards thē, and ſhould not reuenge their rebellion againſt him, if both in lyfe and death, and after death, to euerlaſting life they ſhould find fauour; which with moſt vnthankfulnes, the worſt part of wickedneſſe had prouoked his diſpleaſure. Then ſhould the condition of them, be farre better then of the beſt, his benefits towards them being in this world much greater, and theyr happineſſe no whit leſſer in the world to come. But God to put that out of doubt, in reſpect of our weakenes, which ought not to be doubted of, in regard of his vprightnes, often is, if not euer wont, to lay open his iudgement by ſome notable way of puniſhment, eyther vpon thēſelues or vppon theyr heyres, before the eyes of men, which is blindnes not to ſee, and wickednes not as a good leſſon giuen for our inſtruction, thankfullie to receiue. Great were the Emperours of Rome, and the Tyrants of Greece, but as wicked as they were great for the moſt part: and therefore of the Romaines, thirtie were ſlaine, by thoſe in vvhom they dyd, or in likelihood might repoſe their truſt; being ſeruaunts, or ſouldiours, chyldren, or wiues vnto them; and foure being fearefull of theyr enemies, or wearie of theyr owne lyues, became murtherers of themſelues, beeing all iuſtly puniſhed by the

The wicked are puniſhed, if not in this life, aſſuredly in the life to come.

Slayd. de 4. Monarchijs. The miſerable death of ỹ wicked Romaine Emperors.

the hand of God, who wickedly had prouoked the displeasure of God, by pride coueteousnes, or cruelty. So of all the Tyrants of Greece, three onely left their progeny heires of their tiranny, *Gelon* in Sicilia, *Leucanor* in Bosphorus, the *Cipselides* in Corinthus; the will of God being to reuenge the Fathers sinne, by cutting off the children, and not suffering them to raigne. Of all Nations, examples are to be found, of the constant course of Gods iustice, towards wicked and vngodly men, be they neuer so great, euermore shewed, either vpon themselues, or their houses, in rooting them out from the face of the earth. Some haue beene visited in their owne persons, by foule and lothsome diseases, whereby they haue beene made vnwilling to liue, and yet vnable to dye as, *Sylla*, *Hadrianus*, and *Maximianus*. Some fed vpon aliue, and gnawne till they were dead, by wormes, and lyce, as *Herodes Ascalonites*, *Honoricus* King of the Vandales, and *Arnulphus* the Emperor. Some tormented in mind, liuing in horrour of conscience, and dying in base and fearefull sort, as *Atalus* King of Pergamus, and *Aristobulus* Sonne of *Hyrcanus*. Some also when they were in health, and strength, sodainly and miraculously taken away, as *Fabius* the proud Senator with a hayre swollowed in milke, and Pope *Adrian* the fourth, after that he had accursed *Frederick* the first, choked with a flye in a draught of cold water. VVhich sharpe corrections of God, in so manifold wise inflicted, serue to shew, that his meanes

Aelian. lib. 6.

The tyrants of Greece punished in their posteritie.

Pluta. in Silla.
Dion. Nicæ.
Pompon. Lætus.
Iosep. Naucle.
Baptis. Egna.
Iustin. & Egesippus.

Abbas vrsperg.

are,

are, as his power is, infinite to chastice and scourge, the proudest, and greatest, vnder heauen offending against him. VVhereby the faireſt and goodlieſt of body may learne to know, that being vngodly, they ſtand in danger by greeuous diſeaſes, or vile creatures to be conſumed, the ſoundeſt of vnderſtanding to be tormented in minde, the richeſt in treaſure to be ſpoyled in an houre, & the beſt in health to be deliuered vnto death, by many and ſtraunge wayes, not to be feared or ſuſpected; which if they happen to eſcape, yet haue they cauſe ſtill to feare, that which is held from them is layed vp for their children; who being part of them ſelues, proceeding from out their loynes, as they fore-ſee, they cannot but fore-feele their owne preſent paine, in the future puniſhment of them. *Ieroboam* rebelled againſt God, and did caſt him behind his backe, by whom he was exalted, and made Prince ouer his people Iſraell. VVherefore the Lord God, albeit he was made ſtrong, by vaine and wicked men gathered vnto him, did not onely ſmite him before *Iudah*, and plague him that he dyed, but pronounced a fearefull iudgement againſt his houſe, that he would cut of from him, him that piſſed againſt the wall, and would ſweepe away the remnant of his houſe, as a man ſweepeth away dong, till it be all gone; and further, that the doggs ſhould eate him of *Ieroboams* ſtock that dyed in the City, and the fowles of the ayre, him that dyed in the fielde. VVhich ſentence prouoked by the wickednes of *Ieroboam*,

The Parents feele paine in the after puniſhment of theyr children. 1. King. c. 14 2. Chro. 13.

The bitter ſentence of God againſt Ieroboam and his poſteritie.

Ieroboam, was by the iuſtice of God performed accordingly vpon all, ſaue onely *Abiah*, who was ſuffered to come to the graue, becauſe in him there was found ſome goodnes towards the Lord God of Iſraell. The like was threatned by *Iehu* the Prophet, and executed by *Zimri*, againſt the poſterity of *Baasha*, becauſe being by God made Captaine ouer Iſraell, hee walked in the way of *Ieroboam*, and made the people to ſinne. *Ahab* ſold him ſelfe to worke wickednes in the ſight of the Lord, yet hauing humbled him ſelfe before the Lord, euill was not brought in his dayes, but in the dayes of his Sonne it was brought vpon his houſe. The Lord God hath ſayed it, and it cannot be but true, that he will viſite the ſinnes of the Fathers vpon the children, vnto the third and fourth generation, of thoſe that hate him. VVhat comfort then can the vngodly haue in their greatnes, when they ſee by the example of others, what is like to happen vnto them ſelues? Can the high Tower of proſperitie wheron they ſtand, be delightfull vnto them, when they behold the deepe dungeon of miſerie before them, whereinto they are ready to fall, and cannot but fall, continuing in their ſinne? The whole body is out of frame, if the leaſt member thereof ſuffer paine, how then can the minde be at reſt, and take delight, when it is vexed with griefe, and tormented with feare of that, which no feare can auoide? Is it poſsible for that man trauailing on the way, to haue a pleaſing thought, who is enforced to think,

1. Kin. c. 16.

1. Kin. c. 17.

Exod. 20.

The life of the wicked cannot be but ſorowfull.

that the ende of his iourney ſhall be the beginning of his calamity, that his place of reſt muſt be the bed of ſorrow, his paſſage vnto it the way of ſhame, and that for his ſake, his whole trayne as him ſelfe, ſhall haue entertainment alike. The threatning of that onely ſo blacke a cloud to fall in this life, might ſeeme ſufficient, to make men lay aſide the glorious and rich attire of pride and wantonnes, which ſerueth to no good vſe, and to put on the ſober habite of vertue, and torne cloake of true repentance; which like the Vine leafe might ſerue, both to let in the ſhining beames of Gods mercy, and to defend the ſharpe ſhower of his wrath in this world.

The puniſhment in this life nothing to ỹ which is to come.

But if that preuaile not to withdrawe them from their ſinfull waies, thē is that puniſhment nothing, in compariſon of the torment that is behind; that as a cloud paſſeth, and like a ſhower ſcattereth, and is ſoone done. The thred of life is quickly cut aſunder, be it ſpunne how long ſo euer. The blow is ſharpe, but ſhort, the pang is no ſooner come, but the paine is gone. Though the way to bodily death, be to the body greeuous, which loueth no griefe, yet the minde hath patience, and findeth comfort, by thinking it ſhall haue ende; which ſo armed, reſiſteth the force, and ouercommeth the furie of the ſharpeſt aſſault, that by greefe can be made, againſt thoſe earthly walls which compaſſe it about. Thereby *Anaxarchus* was hardned to indure what puniſhment ſoeuer *Nicóreon* could lay vpon him, without intreaty to be ſpared in any ſort, and *Caius*

The mind findeth cō-fort in hope of the end of paine.

Cicero Tuſ.2

Marius

Marius vnbound, to hold ſtill his legge, vntill the ſwolne vaines thereof were launced: and many are confirmed to contemne the moſt exquiſite torture that can be deuiſed. But the other which beginneth when this life endeth, neuer endeth after it once beginneth, and laying hold as well on the ſoule, as on the body, holdeth both body & ſoule in torment perpetuall, and intollerable; vexing the ſoule, with extreame horrour of Gods diſpleaſure, with knowledge of happines loſt, & miſery found, and with vtter diſpaire, euer to recouer the one, or to remooue the other; the body with fire violent and vnquenchable, ſtill burning, ſtill ſcorching, and neuer conſuming, and both together, with continuall ſight of continuing paine, and neuer dying ſence of euerlaſting woe. VVho fearing to feele much leſſe would not ſay,

The exceeding puniſhment in the life to come.

O ego ne taleis poſſim ſentire dolores,
Quam mallem in gelidis montibus eſſe lapis. Tob. 2.

O rather then I euer would endure ſuch griefe,
I wiſh a ſtone to lye within the frozen cliefe.

Surely with good reaſon, the higheſt vnder heauen may wiſh, rather to liue a brute beaſt in the vvoods, or to lye a dead ſtone in the rocks, then by liuing out of the fauour, & dying in the diſpleaſure of the Almighty, to ſuffer in hell the miſery of that puniſhment which is due to their ſinne. But euery one is not of that minde; in ſo ſaying I may be ſayed, *ſurdo canere*, to ſpeake to thoſe which haue no

eares, in regard of ſome. It may be that ſome there are, it were to be wiſhed that none there were, which thinke with *Lucretius*, the irreligious Poet, that after the ſoule from the body ſhall be deuided,

The opinion of Athieſts touching hell.

Lucre. lib. 3.

Quibus e ſumus vniter apti,
Of which we are iointly made,

Scilicet haud nobis quicquã qui non erimus tum,
Accidere omnino poterit, ſenſumque mouere,
Non ſi terra mari miſcebitur, et mare cælo.

Nothing then to vs, which nothing ſhall be then,
At all whereof we can haue ſence can happen,
Though land with Sea, and Sea be mixt with heauen.

And that in fearing the torments of hell, we feare in the light,

Idem.

——*Nihilo quæ ſunt metuenda magis quam*
Quæ pueri in tenebris pauitant fingúntque futura.

Thoſe things which nothing ought more fearefull to be
Thē which in the darke, boyes feare and faine to ſee.

Or ſome ſuch, who forgetting themſelues to be men, as *Caligula*, for his greatnes amongſt men thought him ſelfe to be a God, commit all wickednes with greedines, and neuer thinke of their end. But as that vaine glorious Tyrant then felt, when he leaſt thought to feele, that he was a wretched man, ending his dayes in extreame torment of bodie, through many wounds giuen him by his owne Seruants, and in no leſſe anguiſh of mind, with the ſight of his deere wife, and onely daughter murthered

Suet. in Cali.

thered together with him. So can they looke for no better end which are of no better mind, and for all such sensuall Epicures, as beleeue they shall feele no more after they are dead, then before they were borne, they did, (the soule and the body being asunder, as they were before they came together) much happier it had beene neuer to haue liued, then by such misery to learne, as learne they must in the ende, how miserably they were deceaued. *The wicked is kept vnto the day of destruction, and they shall be brought foorth to the day of wrath*, whom leauing to the secret iudgement of the Almighty, who is a God of iustice, as of mercy, and as of fauour so of reuenge; I say there is no cause why any seruant of GOD, how meane of degree, or poore of estate so euer, should grudge at the prosperity of the wicked, but considering that nothing happeneth by chaunce to eyther part, and that all things be they good or bad, come by his prouidence to both, who is wise and cannot be deceaued, iust, and will not be corrupted; they ought with patience to abide his pleasure, and with full assurance to expect his fauour, at such time to come as shall seeme good to him, and shall be best for them. If euer delay bring comodity, and stay to be rewarded with aduantage, it is when the Lorde God with affliction trieth his chosen, and they with sufferance attend his pleasure. Then truly if euer it may be sayed, Iob. 22.

Ouid faſt.3. ——*Habent parua commoda magna moræ.*

The leaſt delay is rewarded with great comodity.

In that caſe delay be it neuer ſo great, is to be eſteemed ſmall, becauſe the profit enſuing, is infinitely more then can be ſuppoſed, before it be enioyed, which with leſſe griefe is to be looked after, and greater comfort to be longed for, in regard of the vndoubted performance thereof. For if of any thing men may be ſure, which they ſee not alreadie done, well may they be aſſured, that the Lord being a God of mercy, will neuer forſake thoſe that put their truſt in him, and ſo being of reuenge, will ſurely take vengeance of thoſe which proudly and malitiouſly rebell againſt him. If it be long before he come, let them know that the ſlownes of his feete he will recompence with the waight of his hand. VVherefore it becometh, and behoueth the ſeruants of God, ſtill to attend the will of their Maiſter, and neuer to be impatient, or diſcontent; for any thing he doth, or ought he haſteneth, or ſlacketh to doo; which notwithſtanding muſt be confeſſed to be a matter exceeding hard, of fleſh and blood to be performed, conſidering what *Dauid*, a man after Gods owne hart, witneſſed of him ſelfe, ſaying, that his feete were almoſt gone, that his ſteps had well-nigh ſlipt, and that he fretted at the fooliſh, when hee ſawe the proſperity of the wicked. But the ſame *Dauid* aduiſeth not to fret becauſe of the wicked, but to waite patiently vpon

The ſure hope of the godly.

The weakenes of the beſt. Pſal.73. Pſal. 37.

the Lord, and to hope in him, adding that euill dooers shall be cut off, and they that wayte vpon the Lord shall inherite the Land. Therefore sayeth he, *yet a little while, and the wicked shall not apeare, and thou shalt looke after his place, and he shall not be found.* So as in confessing his weakenes, he witnesseth what man of his owne nature is, but teacheth what he ought to be, being the child of God, new borne, and led by his spirit. *Iob*, an vpright and iust man, feeling him selfe afflicted, and seeing the wicked to flourish, asketh wherefore doo the wicked liue, and waxe old, and grow in wealth? and with all rehearseth many, and great blessings of God vpon them; as if there were no reason why the Lord should deale so well with them, which behaue them selues so ill towards him. But forthwith he aunswereth. *Loe, their wealth is not in their hand*, and sayeth, *therefore let the counsaile of the wicked be farre from me.* And further, *how oft shall the candle of the wicked be put out, and their destruction (come) vpon them? He will deuide their liues in his wrath. They shall be as stubble before the wind, and as chaffe that the storme carrieth away. God will lay vp the sorrow of the Father, for his children, when he rewardeth him he shall know it, his eyes shall see his destruction, and he shall drinke the wrath of the Almighty.* A fearefull iudgement which cannot be but true, beeing set downe in the word of truth. Most wretched are they that now beleeue it not, and shall feele it hereafter. By the example then of *Iob* and *Dauid*, two

Iob. 22.

The iudgement of God against the wicked.

specially

Iob & Dauid examples of patience.

ſpecially beloued of God, the godly haue to learne, vpon what ſtay to reſt, that they ſlip not: and how to inſtruct their minds, that their mouthes ſinne not, when they behold the proſperous eſtate of euill dooers; if as naturall men they grudge, and cannot but greeue, let them like ſpirituall children correct and comfort them ſelues, in full aſſurance of the Lords fauour towards all which repoſe their affiance in him, and of his wrath in the end, to be poured out vpon as many as haue been contemners of his name. So hauing hope, they ſhall haue patience, to attend the ende of his worke, and performance of his good pleaſure. But it is too common euen with the better ſort, to think too well of them ſelues, which cauſeth them to open their mouthes againſt God, and to vpraide him with their good deedes, and his iniuſtice, if the world goe worſe with them then with others, whom they ſuppoſe worſe to deſerue. As *Creſus* being a Captiue with *Cyrus*, prayed leaue to expoſtulate vvith *Apollo*, wherfore receauing his gifts, he had deceaued him with an aunſwere: but at the laſt, he found it was his owne ignorance in miſtaking, and not *Apollos* fault in miſtelling, which cauſed his ouerthrow. For the words gaue him occaſion, as well of feare to leeſe his owne kingdome, as of hope to gaine the kingdome of *Cyrus*. Euen ſo it is with vs, lacke of iudgement moueth our diſcontentment, and as firſt lacke of knowledge maketh vs apply that to our hurt, which is intended for our good: ſo laſtlie,

Herod. Clyo.

want

want of grace forceth vs vndutifully to challenge, and falsly to charge God, whose name we ought, with all prayse to honour, and with all obedience to submit our selues vnto his will. VVhat greater fault can there be in man, then being but a worme, but dust, and in his best estate altogether vanity, to lift vp his voyce against the Lord God, his first maker, his daily preseruer, his onely and euerlasting Sauiour. VVherefore men cannot be too carefull, to contayne them selues, within the straightest bounds of modesty, and humility, in that behalfe, least giuing way to the corruption of their nature, they goe farther, and become of euill speakers, euill dooers, and turne away from the performance of those duties, which by God they are called, and appoynted vnto. VVhen vnworthy men are aduanced aboue those which deserue well of the cõmon wealth, vvhen dissolute, and vngodly persons, are placed ouer such as feare God, & liue in vprightnes of life, it cannot be denied, but that to the better sort held downe, and kept vnder, great prouocation is giuen, of mislike, and offence. For an vnseemlie and heauy thing it is, that vertue should be subiect to vice, vvhich being contrary, will euer be an enemy there-vnto. But as vertue is a good habite of the minde, vvhich no assault of vice can ouercome, and alter from the nature of it selfe. So vertuous men should be such, as no disgrace, or disdaine done by the vvicked, should driue them to forsake the performance of those duties, vvhich to

Iob. 23.
Psal. 103.

Vertue.

Good men ought not to forsake for any respect the performãce of their duties.

God, and to the common wealth they owe. *Marcius Coriolanus* being baniſhed out of Rome (who not long before in taking the Towne of Corioli, had ſhewed great vertue, and wonne much honor) tooke in ſuch diſdaine that diſgrace, that he became an open enemy, and chiefe leader againſt his Countrey. But his mother *Veturia*, comming vnto him, and vpbrayding him with his fault, he found his errour, layed downe his armes, went out of the field, and dyed with griefe of minde. How much more ought they which know God, and are tyed with a religious feare, to doo according to his commaundement, to be ſtedfaſt and conſtant, in the obedience of his will, and if by iniurie of the world, they be drawne a ſide, from the right way, at his voyce to returne againe, and to leaue all, rather then proceeding in a wrong courſe, to goe forward in his miſlike. The conſideration heereof, may ſerue to ſtrengthen thy minde ô man, who ſoeuer thou be, if thou be a good man, to continue in thy honeſt calling, and neuer to ſhake off the leaſt duty, to thy Country, notwithſtanding that thou ſeeſt, the wicked to flouriſh, and thy ſelfe to liue in no regard. For looking firſt vpon him vvho is made rich, and whoſe houſe doth increaſe in glory, remember that vvhen he dyeth, he ſhall take nothing away, and conſider whether all his worldly pompe, which laſteth but a ſhort vvhile, be aunſwerable to that helliſh torment: vvhich dying out of Gods fauour, he ſhal feele for euer. Then turning to thy ſelfe, know what

Liui. decad. 1 lib. 2.

What good men ſhould doe, beholding the proſperity of the wicked.

what thou art, a ſimple inſtrument, in the hand of thy God, vſed by him to ſome good worke, and to ſome good end or other, not being in thine owne power, to doo after thine owne pleaſure: and think with all, thou ſerueſt a Maiſter, which can aboundantly, and will aſſuredly reward thy trauaile, and that thy treaſure layed vp with him, neither moath can eate, nor canker corrupt, nor theeues ſteale away; and weigh whether all the paine thou takeſt, all the ſcorne thou ſuffereſt, all the affliction thou feeleſt, in the ſwift paſſage of a ſhort life, be equall in any meaſure to that heauenly reſt, and euerlaſting glory, which the Lord God hath prouided for thee being one of his. Then iudge if it be not fit, if not good, if not of all things, thou canſt think of the beſt, for thee to be patient, to obey the will of thy God, and to attend his pleaſure. Surely what ſoeuer thou art, if thou be the man thou ſhouldeſt be, thou haſt no cauſe at the proſperity of others to repine, but at thine owne happines great reaſon to reioyce.

FINIS.

Feb. 1596.

Faults escaped.

THE first number noteth the page, the second, the line, r, signifieth reade, a, signifieth adde. Page, 4, line 25, r, thy, before temples; page, 14, line, 26, *vescindendum*: pa. 18 li. 28, make a comma, after common sence, pa 26, l. 21, to, before be, pa. 30. l. 28, before, an ill, r, after a worme. p. 50, l. 29, r. apportant: p. 51, li. 19, a comma, after place; p. 60. l. 14, a comma, after not, p. 61 li. 9, for end. r: and p. 61, l. 24: r, strines: pa. 62, l 16: r, tunes: p. 72, l. 16; 10, before be: p. 40, l. 16, a, not before ouerfloweth: p. 74, l. 3, and, after incouragement p. 75, l. 14, he, before was: p. 76, l, 30: leaue our, owne. p. 81, l. 28, for it, r, yet: p. 83, l, 28: r, *honestate*: 16, l, 29, r, *cursu*: p. 91, l. 14, Goddesse: 16, l, 17, r, the, for that: p. 94, l, 13, *vidimus*: p, 95, l, 13, r, with, before vnderstanding: p. 98, l. 7, r, to, before resolute: p, 100, l, 23, *lords*, p, 110, l, 8, r, *Shere Zer*. p, 98, l, r, inuade: p, 101, l, 1, then: p, 129, l, 4, r, *superbia*, 16, l, 6, r, *superbos*: a, *vitor*: 132, l, 30, r, condemned, for commended: r, 133, l, 14, r, for monthes, mouthes: 16, l, 18, mouthes: p, 136, l, 17, r, *cantu*. p, 137. l, 10, r, *crescentis*: p, 144, l, r, what, for, which: p, 146, l, 29, r, *Nicoreon*: p, 148, l, 6, for comely, r, ioyntly: p, 148, l, 15 for *fugiunt*, r, *fuigunt*.

Quotations in the margent, either wanting or false printed.

Page, 14, *Ouid meta*. 1. pa. 16: *Iosua* 19, r, *Iosu*: 13, p, 17, Prouerb: 28, Ifai, 3, pa, 30, r, Samuel, 2, ch, 24; pa, 33, r, Psal, 5, 6, 32, pa, 78, for Ge, 40, r, Genesis 41: pa, 80. 1, Sam, 7, pa, 80. 1, Chro. chap, 32, pa, 90, Hero. 7, 16, *Q. Curtius*, 8, p, 93, *Ho. Iliad*, 5, p, 101, 2, Chro. chap, 32, p, 119, li, 30, 2, Chro, chap, 24, p, 120: for Acts, 13, r, Acts, 12: pa, 134, 1, *de legi*. p, 147, Tib, 2, p, 150, Psal, 73.

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FINIS.